The VVheel turned

by a voice from the throne of

GLORY.

Deſcribed in a

SERMON

At the Green-yard in NORWICH, upon the Guild-day. *Iune* 22. 1647.

By JOHN CARTER, Paſtor of St. Peters of MANCROFT.

LONDON,

Printed by *F. Macock* for *M. Spark*, and are to be ſold at the ſign of the blue Bible in Green-Arbour. 1647

The Wheel turned

Printed by [illegible] for [illegible]
and are to be sold at the Sign of the blue bible
in Green-Arbour. 1644.

TO THE

Right Worſhipfull

Mr. *John Utting*, Maior of the City of Norwich.

IOHN CARTER

Humbly Dedicates this poore and unworthy piece; and as he preached the Sermon at his requeſt; ſo now he preſents it to him for his uſe, with apprecation of all Grace, honour, happineſſe, and good ſucceſſe in his Government.

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1 SAM. 2. 30.

Them that honour mee I will honour: and they that deſpiſe me ſhall be lightly eſteemed.

To those Magistrates in the City of *Norwich*, who were so highly offended, and exasperated at this Sermon.

Galath. 4 16.

Am I therefore become your enemy, because I tell you the truth.

THE WHEEL:

EZEK. 10. 13.

As for the wheels it was cryed unto them in my hearing, O Wheel!

THis is a voice, your ears can tel you ſo much; yea and that *a mighty voice*, a great cry.

Concerning it here are three things remarkable: the parts of the text.

1. They word which was cryed — *O Wheel!*

2. To whom the word was cryed; to the wheels: *as for the Wheels it was cryed to them.*

3. The witneſs, in whoſe preſence the word was cryed, *in my hearing.*

Theſe are the parts and particulars of the text. I wil not fall upon them preſently; I ſhal lay them aſide a while, and according to my plain and uſual way, I wil diſpatch 3. things.

1. I wil ſpeak ſomething of the ſence, and meaning of the text.

2. I wil give you the ſum and ſubſtance of all in one general propoſition of Doctrine: to which I ſhal make ſome general application.

3. And then in the third place, I wil return to the parts of the text, and handle them: I wil ſearch the particulars more narrowly for

ſuch obſervations, and inſtructions as may be of further uſe: and then I will conclude all with ſpecial application, to the time, place, perſons, and preſent occaſion.

I am to ſpeak, you ſee, of *Wheels*, and of a *Wheel*: my diſcourſe is like to run all the way upon *Wheels*: Now the good ſpirit of God be upon us all, that we may drive proſperouſly, and all our motions may turn to the glory of God, the edification, and comfort of all our poor ſouls. Amen.

1. And firſt I am to expound and open the text.

As for the Wheels] When *Ezekiel* was among the Captives, in the Land of the *Caldeans*, by the River *Chebar*, walking up and down by the waters of *Babylon*; he ſaw broad-waking, a glorious viſion, wherein the Lord ſhewed to him the things which were ſhortly after to come to paſs.

Gen. 41. 32. And as *Pharaohs* dreams when he was aſleep, ſo *Ezekiels* Viſions when he was awake, were doubled, becauſe the thing was eſtabliſhed, and God haſted to perform it.

He firſt ſees the Viſion by the River *Chebar*. Chap. 1.

He ſees it again, with ſome conſiderable alterations, additions, and amplifications in this 10. Chapter.

To repreſent and ſet before your eyes the whole Viſion, and exactly to deſcribe every part, every apparition, every wonderful and dreadful ſight which our Prophet beheld, would take up more time, and require more skil then falls to my ſhare. I ſhall therefore only point to a few of the moſt general, and moſt remarkable things, which may ſerve to give ſome light to the text, and to let in the Doctrine.

To our purpoſe.

v. 1. *He ſaw*] in the firmament which was clear as the terrible chryſtal: *viz.* above the ſtarry heavens, he ſaw *a glorious throne as it were a Saphire-ſtone, and upon the throne was the likeneſs as the appearance of a man: the ſon of God ſate above it.* Chap. 1. v. 26.

Under his feet there were four living creatures, ſo they were called in his firſt viſion. Chap. 1. 5. here in this 10. is an interpretation, they are called *Cherubins*: they had faces, wings, hands, and feet.

Below, by the feet of theſe *Cherubins* were wheels: four wheels

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in all, according to the number of the living creatures. These wheels were dreadful to behold by reason of their wonderful greatness, the height of their rings, the swiftness of their motion, the brightness of their colour, and the multitude of their eyes. This was the vision, but what was the signification? That's the material question.

In general, this was to set forth *the appearance of the likeness of the glory of the Lord.* c. 1. 28.

But more particularly: The man sitting above upon the throne, is *the Lord Jesus Christ.*

The living creatures, or Cherubins they are Angels, good Angels, which are immediatly under the Command of Christ.

But the wheels at the feet of the Cherubins, what are they?

A wheel is *instrumentum volubile*, a round turning instrument: there are divers sorts of wheels, chariot-wheels, clock-wheels, bel-wheels, mil-wheels, and many others which perhaps we shal meet withal by and by. The wheels that appeared to *Ezekiel* are thought to be *chariot-wheels.* The general conceipt is, that he saw a compleat chariot: and that the living creatures were the drawers, and movers, and the man on the throne the guider of it: and the word *Synechdochical, rota pro curru*, the wheel for the whole Chariot.

The wheel is an instrument of very great and frequent use. Many works are done by the turning of the wheel. The Chariot, Coach, and Cart are carried on their way by wheels. The husbandman plows, and thresheth, and grindeth, beats out his corn with wheels. Jer. 18. 3. The huswife spins her thrid upon the wheel: and the work of justice (as we shal hear more afterward) is done by the wheel: Esa. 28. 27, 28. *A wise King scattereth the wicked, and bringeth the wheel over them.* Prov. 20. 26.

And by this time it is not hard to find out what is meant by the wheels; namely, all instruments, and second causes by which God useth to work in the dispensation of his providence.

The glorious Angels first, even they themselves are Gods great wheels. Then the round celestial orbs, and lights which are continually wheeling about, next the lower world, the elements, and all creatures in the aire, earth, and wide sea.

But especially, we are to understand by the wheels reasonable creatures; as Kingdoms, Common-wealths, Citys, Churches; *Lavat. in loc.*

which are societies of men; Kings, Princes, Magistrates, chief Captains, Armies, Ministers, preachers of the Gospel, and all people in their several places: who ever hath any employment under God is a wheel in the chariot of his providence: These are the wheels. Now *it was cryed unto them*] From the throne above. The Lord *Jehovah*, that sate aloft upon the glorious throne: he

Cryed] that is, aloud, earnestly, with a mighty voice he called to them.

O Wheel] not simply גלגל Wheel, but והגלגל Oh Wheel! This is demonstrative, and points to some special wheel. Though the voice be generally cryed to all the wheels, to every creature in heaven and earth: as if the son of God should say: O World!

Yet here we must conceive that it is directed in an especial manner to *Jerusalem*, and her wheels; to the princes, priests, and Commons which were left there, and were not carried into *Babylon*, with the rest of the Captives. For this vision was shew'd to the Prophet for *Jerusalems* sake: to signify to him what was shortly to come to pass in the City: and it is as if the man upon the throne had said: *O Jerusalem.*

O] This O! is an adverb, or interjection of calling: God calls to all the wheels, and crys, *O Wheel!*

This is a word of Authority and Command, by which the Lord either drives the wheels on, excites them to do something: *imperatum fuit ipsis ut volverentur, & converterentur*, he spake to them to roul and turn about: he gave them some commands, which here are not expressed. Or else it's a word of countermand, and he checks them for some irregular motions: and it is as if the son of God should say, O Wheel! stop, turn your course the right way: obey. In a word, this is the word of Gods power, whereby the world, and all the creatures in it, all second causes, and all persons are over-awed, and their motions determined.

Theod.

You have the sence of the text: next il'e give you the general doctrin.

It is concerning the general, and particular providence of God: The voice of him that sits on the throne, commands, and over-aws all the wheels. So universal, and so particular is the providence of God, that it governs and rules all things in heaven and earth. The powerful providence of God doth dispose all second causes as he pleaseth, and orders all creatures in the world, and all motions in

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the world according to the counſell of his own will: if the Lord do but cry, *O wheel!* all the wheels are at his beck, and turn as he bids them. There's not the leaſt motion of a Chariot wheel, but the Lord appoints it. This appears by *Pharaohs* Chariot wheels, *The Lord took off their Chariot wheels, that they drave them heavily:* He had ſaid before, *O wheel!* carry *Pharaoh* into the midſt of the Sea: now he gives them a check, and cry's to them; *O wheel!* fly off from your axletrees; and as the word comes from God, ſo do the wheels move and turn. Exod. 14 25.

Behold the power of God's word, and how his voyce commands all things *Pſalm.* 29. *verſ.* 3. The voice of the Lord commands it to thunder, or not to thunder: the voice of the Lord commandeth the waters to ebbe, or flow, to be rugged, or calme; *Verſ.* 5. The voice of the Lord commands the Cedars, he bids them grow, and they come up; again, he ſpeaks but to them, and they are broken down; alſo when he pleaſeth he makes them skip like a Calfe, or like a young Unicorn. *Verſ.* 7. The voice of the Lord commands the fire; he ſayes to the watry cloud, divide; and it breaks in ſunder, and the lightning darts forth, and ſcattereth it ſelf through-out our *Hemiſphere* in the twinkling of an eye. *Verſ.* 6. and 8. The voice of the Lord commands *Lebanon* and *Cadeſh*; at his word the mountains daunce, and the wilderneſſe tremble. *Verſ.* 9. The voice of the Lord commands the wild beaſts of the forreſts; he ſpeaks to the Hinds, and they Calve: again he ſayes the word, and they are barren. In the Forreſt a leaf falls not from a tree, the woods are not made bare without his word. *Verſ.* 10. *The Lord ſits upon the floud, yea, the Lord ſitteth King for ever:* his voice commands the ſea; he ſaith to it, hitherto ſhalt thou come, and no further, and here ſhalt thou ſtop thy proud waves: Yea, the voice of the Lord commands the ſons of men; and they move according to his word. For, *in him we live, and move, Act.* 17. 28. He orders all our ſteps, and goings, *Prov.* 20. 24. Job 38. 11. Pſal. 37 23.

But what may be the reaſon, or ground of this? That the voice of the Lord ſhould thus command, and over-aw all the wheel's? Yes good reaſon: What hand ſhould turn the wheel, but the ſame that made it? By the voice of the Lord all creatures were made: By *the word of the Lord were the heavens made, and all the hoſt of them, Pſal.* 33. 6. He did but ſay, *Let there be light*, and *there* Gen. 1. *Reaſon.*

was light: He did but ſay, Let there be a firmament, let there be ſea, and dry land, let there be graſſe, and trees in the earth, and lights in the heaven, and fiſhes in the ſea; and immediatly it was done, it was ſo.

Yet further, his voice did not only command theſe wheels to be made; the ſame word alſo preſerves them, maintains them in being. *He upholds all things by the word of his power*, Hebr. 1. 3.

God made all creatures, therefore of right he may diſpoſe of them, and order all their motions as he pleaſeth.

Celſer Atlas. He is the great *Atlas*, bears up heaven and earth, and all things upon the ſtrong ſhoulders of his providence: and therefore he hath power to move all things as he liſteth. He that bears a burden upon his back may carry it whither he will. The cunning Artificer who makes a clock, or curious pocket-watch; he alſo diſpoſeth, and ordereth every wheel, in what place it ſhall be, what motion it ſhall have, how long it ſhall go: So the Almighty, and infinitely wiſe God, he made the wheel's, and turns the wheels: he made the greateſt, and the leaſt creatures, and he cauſeth, and over-ruleth the greateſt, and the leaſt motions.

To give you the whole doctrine in one Embleme.

Ezekiel was an Ænigmaticall Prophet; and me thinks he gives us (that which was firſt ſhewed to him in a viſion) the moſt elegant, *Cap. 1. & 10.* and ſignificant *Hieroglyphick* of Divine providence that can be found out in the whole world: it is a Chariot.

A Chariot commonly is drawn by four horſes: by them at their feet are four wheels; above, a ſeat wherein the man ſits who guides the engin; he with his reins and whip, and voice commands the beaſts, the wheels, the whole Chariot, and all things in it, and they are moved, and turned as he pleaſeth. Such is the *Chariot* of *Providence*, God ſits in the ſeat, even above in heaven upon his glorious Throne, and by his word and power commands, guides, and moves all inferiour things.

Next under God are the living creatures, the Angels they are miniſtring ſpirits immediatly moved by him that ſits upon the Throne.

The Angels they move the wheels: God governs inferiour things by the miniſtry of Angels: There are four living creatures, and four faces, and foure wheels, to repreſent the foure corners of the earth.

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The ſumme of all, is this in one word: The providence of God doth rule, and command, in all the four quarters of the world: God hath wheels every where, and he turns them all by his word of command; *O wheel!* You have the generall doctrine.

To make ſome uſe of it. And here I might be large, and apply it variouſly.

I might, firſt, for our inſtruction, gather this Corollary; That there is no *Contingency* in the world; nothing fals out by chance: Not a wheel ſtirs but it's moved by Gods hand: Not a Sparrow fals to the ground, nor a haire from our heads without your Father: Not an *ax-head* flies off from the helve, but it's thrown, and directed by God's hand. Mat. 10. 29, 30

Indeed, in regard of us, and in relation to ſecond cauſes, things may ſeem chanceable, and contingent; becauſe ſomething fals out that was not like to happen at all, or elſe the thing was like to fall out quite otherwiſe then it doth, we being ignorant of the cauſes of ſuch caſualties.

But in regard of God nothing is contingent: he is the firſt, and ſupream cauſe, the univerſall proviſor, and moderator; ſitting on his Throne as a Judge, and a King; taking notice, and taking care of the leaſt things, of the ſmalleſt wheels in the Chariot: in reſpect of him, all things are neceſſary: He worketh all things *according to the counſell of his Will.* *Plenus negotii Deus.* Ephel. 1. 11.

Yet again, I might apply it by way of reprehenſion, and give a check to the heathenish language of many Chriſtians, that ſpeak *Luck* and *Chance* as familiarly as Heathens uſe to do, and attribute all things to *Fortune.* This was my fortune, this was my luck. What are theſe but Atheiſts, and ſuch as deny Providence? *The iniquity of the houſe of Iſrael is exceeding great, and the City full of perverſeneſſe,* ſaith the Lord, *becauſe they ſay the Lord hath forſaken the earth, and the Lord ſeeth not:* The eye of his providence is not abroad, the wheels move by chance. Oh that ſuch would be humbled for their ſin. *Auguſtin* writ *Retractations,* and the very firſt thing he corrects in himſelf, and bewail's, is, that ever he did uſe the word *Chance,* or the name of *Fortune.*

But I let paſs theſe: And I wil apply the doctrine only as St. *Paul* teacheth me, *Rom.* 15. 4. *Whatſoever things were written were written for our learning that we through patience, and comfort*

fort of the Scriptures might have hope: So whatſoever hath been ſpoken, it hath therefore been ſpoken,

That you might have { Patience. Comfort. And ſo hope.

Uſe. 1 The firſt uſe is of *Exhortation*; and here I am to perſwade you to patience. Is every wheel turned by the voice of the ſon of God? No motion but by his appointment? Learn then willing ſubmiſſion, and cheerful contentation in all conditions. What? do not the wheels move to thy liking? Art thou diſpleaſed at the motion of the King? Or at the motion of the Parliament? or at the motion of the Army? (thoſe are the *three great wheels* of the Kingdom) Beſtil: they move as God bids them! it was ſaid unto them in my hearing, *O Wheel!* The Kings heart, the Parliaments heart, the Armies heart are all in the hand of the Lord, as the rivers of water, and he turns them whetherſoever he wil. *Prov.* 21. 1. Whatever hath been, or whatever ſhal be hereafter, peace or war, order or confuſion, ſafety or ruin: what ſhal we ſay? *It is the Lord hath ſpoken, and he himſelf hath done it.* Eſa. 38. 15.

To deſcend to leſſer wheels: do not things go with thee according to thy deſire? I wil make thee the living creature, and thou haſt thy wheels about thee: how do they move? Thy yoke-fellow, thy children, thy deareſt friends, thou wouldeſt have theſe ſweetly to move with thee in a perpetual communion, but God turns them another way, they roul out of thy houſe and ſociety into the grave; and for this thou doſt mourn, and art diſcontented. As for the world, thou would'ſt have it run in upon thee upon wheels: but God turns it another way, and it runs away from thee upon wheels: yea faſter, it flies away: Riches certainly make themſelves wings, they flee away as an *Eagle* towards heaven. *Pro.* 23. 5. thou groweſt into decay, and poor, and hereupon thou art troubled and diſcontented.

The tongues of people, thou wouldeſt have them move rightly, and ſpeak the truth, yea ſpeak wel of thee: but the Malignant tongues of the world run upon wheels of fire, and clamour againſt thee, prate to thy diſgrace, invent ſlanders, report vile things of thee, and hereupon thou art vexed and diſcontented. And what's the reaſon of all this impatience? Thou looketſt only at ſecond cauſes,

ſes, and doſt not conſider that the voice of the Lord over-rules and ſets all the wheels on work. It was ſaid in my hearing, *O Wheel!* There is not the leaſt motion of the leaſt wheel without his ſpecial providence. *Shemei curſeth becauſe God bids him curſe.* Be therefore patient in all changes, in all conditions, under all afflictions: murmure not, repine not, object not againſt the diſpenſations of Gods wiſe providence: but ever reſolve with *David, to be dumbe, not to open thy mouth, becauſe the Lord it is that doth it.* Pſal. 39. 9. a 2 Sam. 16. 10.

Again ſecondly, this may be applyed for the comfort of *Jeruſalem*, for the conſolation of the Church and people of God, and that many ways. *Uſe. 2.*

1. In the times of confuſion, as it is with us this day: The *Chariot-wheels* of our Kingdom move ſtrangely and dreadfully; how are they hurried up and down, backward and forward, hither and thither! and we are all in a maze, we know not what to think of things, nor what to do, nor whether to turn us, all is like to be overthrown and broken, and turned topſy-turvy. Truly we can ſee nothing by the wheeling of things, but ruin of all: of Religion, and Laws, and utter deſolation of the whole Land. But here's our comfort: it's not a young raſh *Phaeton* that ſits in the coach-box, who wants both skil, and power to guide his fathers fiery ſteeds: No, No, it's the Ancient of days that ſits in the ſeat of glory, he commands the living creatures to draw the wheels which way he pleaſeth, and that by his only word: and after all the wheelings, and crooked turnings of his providence, he knows the way to bring about a happy peace, and ſettlement in this Church and Kingdom: which the Lord of his mercy grant. *O thou ſon of God that ſitteſt between the Cherubins, drive on, drive on by thy wiſdom and power, to thine own glory and the comfort of thy poor dejected people.*

2. Again, doth the voice of the Lord command all wheels? This then may comfort the Church and people of God againſt all potent enemys. Indeed the enemys of *Jeruſalem* are commonly mighty and mighty, ſuch as were the *Babylonians* and *Aſſyrians*; theſe were the great, high, and terrible wheels which God was now bringing over *Jeruſalem* to break it in pieces: they were now coming

ming upon the City, the rattling of the wheels was heard, and they could not but come; for it was cryed unto them from the Lord, *O Wheel!* come and execute the fury of my wrath upon *Jerusalem*. Now the same powerful voice can give the wheels a check, and call them back again: this is the Churches comfort.

Saul pursued after *David* in the wilderness of *Maon*: he and his numerous Army turned upon him as a dreadful wheel, and wheeled about the mountain to have crushed him in pieces: but when he was in his swiftest motion, it was cryed unto him from the Lord: *O Wheel! O Saul!* come back. There came a messenger unto *Saul*, saying; haste thee, and come, for the *Philistins* have inwaded the Land: So *Saul* returned from pursuing after *David*; here the wheel was drawn off. Let the wheels run on never so furiously; if God do but cry to them, they must come back: if he cry to the wind peace! it ceaseth; and if he say to the raging sea, be still! there's presently a great calm: *Marc.* 4. 39. It is not hard for him to curb, and call in his creatures. *Saul* was a bloody persecutor, a restless wheel, running over the faithful servants of God: *Act.* 9. but v. 4. he had a check, it was cryed unto him from the Son of God: *Saul, Saul!* why persecutest thou me? You have seen Princes, Prelates, Potentates moving fiercely against the Church, but the Lord in our hearing and sight hath given them a check, and cryed unto them, *O Wheel!* go no further, and they have stood still, or gone back. The wheels come not towards us by blind chance, but upon Gods call, they move not a hairs breadth further then God bids them, and when he pleaseth he calls them back by the word of his mouth: this is the Churches comfort.

3. And yet here's a further comfort to *Jerusalem*: Doth the voice of the Lord command all wheels? Then let not the Church, and people of God be troubled when they are at a low ebb; when their dangers are great, their enemies many and mighty, and all succour fails and there's none to help them: when they are without all strength, let them not dispair: God sits upon the throne, and commands the wheels, he can call in help from unexpected places. In the 2. book of the *Kings*, chap. the 6. God calls for a great wheel, even *Benhadad King of Syria*, with his mighty host to break *Samaria*; and *Samaria* was brought into great straits, a potent enemy without, and a grievous famine within, and no help appeared,

2 Kings 6.

appeared, all ſeemed deſperate: but Chap. 7. upon the prophets interceſſion (as I conceive) the Lord called in wheels to their help; on earth all help failed, therefore the Lord relieves them from above: for he made the hoſt of the *Syrians* to hear a noiſe in the aire of *Chariot Wheels*, and a noiſe of horſes, even the noiſe of a great hoſt; and theſe imaginary wheels in the heaven, which the voice of God called in to the reſcue of *Samaria*, diſcomfited the *Syrians*, put them all to flight, they ran away as faſt as they could: and now there is plenty, peace, and joy in the City. 2 Kings 7.6.

Thus the mighty *Jehovah* that ſits above upon the throne, can bring order into the Church out of confuſion; he can make the moſt formidable enemies of the Church to go back, yea to fall backwards; he can call in help to his Church when they are at their wits end, and all by the word of his mouth. Here is *Jeruſalems* comfort. I have done with the general Doctrine.

Now in the 3. place I return to the parts of my text, to handle them: I purpoſe to ſearch, and examine every particular, and I doubt not but we ſhal find ſomething as we go, that may be uſeful. You may remember the parts were three.

1. The word cryed.
2. To whom the word was cryed.
3. The witneſs, in whoſe preſence the word was cryed.

Of theſe ſtrictly, and in their order. The Lord be with us.

1. *The Word cryed.*

O Wheel! in the ſingular number, mark that. The prophet ſpeaks in the plural, as of many: As for the wheels, ſays he; but the man upon the throne crys out in the ſingular, as if there were but one wheel in all. What's the reaſon of this? It is becauſe the wheels, though they be many and their motions different, yea contrary, yet all move to one and the ſame end, they all joyn as one in bringing about Gods work. In mans eye there are many, an innumerable company of wheels, but God accounts of them all, but as of one great engine to bring to paſs his Counſel and decrees. Look up to the glorious heavens rouling over your heads. The *primum mobile*, the firſt moveable, or firſt mover, turns continually *Reaſon.*

from East to West in 24. hours upon the poles of the world: the other inferior orbs, also many cross wheels turn quite contrary from West to East upon the poles of the *Zodiak*, and finish their circle in different spaces of time: yet all these in respect of God, put the aire, and the bottles of rain, and the earth, and all to them, are but as one great wheel to do his work. See it plain in the 2. of *Hosea* v. 21. *I wil hear*, saith the Lord, *I wil hear the heavens, and they shal hear the earth; and the earth shal hear the corn, and the wine, and the oyle, and they shal hear* Jezreel. Here you see are many wheels, many second causes, or means subordinate one to another, as it were a wheel in a wheel: but all joyn as one wheel to do Gods work; *viz.* to feed, and sustein his *Israel*. The Lord of hosts hath abundance of Souldiers under him, yet all but one great Army whereby he gets the victory. In a clock you see many wheels, some greater, some lesser; some move one way, some the quite contrary way, some slower, some quicker, yet they are all one engine, serving for one and the same end, *viz.* to count the time, and point at the hours. There's nothing more plain.

Use. Let us make some Use of this; and learn how to judg rightly of Gods admirable providence. You must not take the work in pieces, nor fix your eye too much upon some one special wheel, but you must take all together; if you sever the wheels, and look upon some particular dispensations, you wil think the wheels move strangely.

Consider *Joseph*, he was made as a wheel; and if you mind only some particular turnings, you wil think he was turned strangely; he was turned into the ditch, into a harlots house, into the prison; and yet the best of all the brethren: other wheels also moved disorderly about him: The *Ismaelites* were moved by covetousnes; his brethren moved by envy, his Mris. turned by lust: strange spectacles, to look upon them severally: but now mark the whole work of Gods providence, and you shal see it good and comely, by the turning of these wheels, he brings about *Josephs* advancement, and *Israels* preservation.

How many wheels, and contrary motions were there about the passion of *Jesus Christ*! The *Jews* were moved with envy, if you look no further, that's a strange sight: *Judas* was moved with covetousnes, if you look no further that's a strange sight: *Pilate*

was

was moved with popular air, and that's a strange sight: *Christ* was pictured, and by wicked hands crucified and slain; and if you look upon that alone, oh! it's a prodigious, and dismall sight: but take all the work of God's providence together, and you will behold it beautifull and glorious: by all these wheels, the Lord works the redemption of man, the salvation of his Church, the destruction of death and hell, the conquest of the Devill, and the exaltation of his Son, and the glorification of his Saints. When you see *Tyrants* prevaile, and domineer, and exercise savage cruelty: When you see bloody *Massacres* of God's dear people, holy Martyrs go to prisons, stakes, and flames; when you see the Prophets, and Ambassadors of the Lord slighted, contemn'd, silenced: If you look no further, these things will seem very sad, and amazing: but take all the whole work of God's providence together; and you shall see it's wise and good: The Church is sowen with the Martyrs blood, and made fruitfull: The destruction of the Churches enemies is ripened, the glory of the Saints hastned, and in all God is glorified. Consider therefore the motions of the wheels not by piece-meale, but wholly and entirely, part not one wheel from another. I say as S. *Augustine*, *Attende totum, landa totum*; Mark all, and praise all. In all the confusions that our eyes behold, let this stay our minds; though this wheel, and that wheel, and another wheel seem to us, to move dangerously, prepostorously, and disorderly, threatning to crack, and overthrow all; yet in Gods hand they are all but one wheel, and he will turn them so about, that in the long runne they shall work out his own glory, and his Churches good.

You have heard the word cryed: Now let us hearken to

The second part of the text.

TO whom was this word cryed? to the *Wheels*. And you have heard already what is signified by the wheels; *viz.* The round world, and all the creatures that are therein, more especially the lower world, and all sublunary things, and here you may observe.

The *mutability of all things in the world.* They are compared to wheels, subject to continuall turning and change. The condition of this world is, *quasi versatio continua*; as if it did run continually upon wheels: here's nothing firme, stable, or permanent. The *Observ.*

celestiall *Spheres* they run their rounds every day, and the glorious lights of heaven are in continuall wheeling. The Sun comes forth out of his tabernacle in the morning like a bridegroome, and as a Gyant runs his race till he be mounted up to his meridian, and then declines towards evening, and sets commonly in a cloud. The Moon, sometimes it's in the new, sometimes encreasing, sometimes in the full, sometimes waning; and ever in the change. The Elements, the fire, the aire, the water are in continuall motion and transmutation: the earth which only is immoveable; what is it but a stage of nothing, but changings and turnings? Upon this Theater kingdoms, and common-wealths are turned up and down. How were the four great *Monarchies* (those high, and dreadfull wheels) rolled up and down from one to another, from the *Babylonians* to the *Persians* from the *Persians* to the *Grecians*, from the *Grecians* to the *Romans*. And so are all the Nations before the Lord, *as the chaffe of the mountains before the wind, and like a rolling thing before the whirlewind*, *Esa.*17.13.

Upon this Theater of the earth, how is the Church of Christ wheeled, and hurried up and down? Now shee is in *Ægypt*, by and by in *Canaan*, not long after in *Babylon*; and often driven into the *Wildernesse*; sometimes in prosperity, sometimes in persecution, and never long in one condition: You have her lively picture in the twelfth of the *Revelation*, the first verse: She is clothed with the Sun indeed; but under her feet is the Moon, to shew that her way is in continuall change and turning, never long permanent in one condition.

Upon this Theater of the earth, how do cities and Families wheel about; *Volvuntur, revolvuntur. Ziklag* to day flourishing, to
1 Sam.30.3. morrow in the ashes. *Jerusalem* a while the beauty of the whole earth, her towers, buildings and bulwarks, the worlds wonder; and within a while not one stone left upon another. There's one dayes difference, saith *Seneca* upon occasion of the burning of a stately City, betwixt the greatest City, and none. What should I speak of Families? A few descents makes them ancient; and a century or two of years wears them quite out; they are like *Jona's Gourd*, flourish for an evening, and in the morning smitten, withered, forgotten, their names and stems worn out. One generation
Eccles 1.4 passeth, another cometh, none stayeth.

Upon

Upon this Theater of the earth, how doth man act his part? how neer is his *exit* to his entrance? *Man that is born of a woman, is of few dayes, and full of trouble.* He cometh forth like a flower, and is cut down, he fleeth also as a shaddow, *and never continueth in one stay*: now he is rich, presently poore: now in health, presently sick: now he is alive, and in a moment he is gone down to the grave. This mutability of all Mundane things the ancient Heathens were sensible of; and did signifie by the name and posture of their *Goddesse Fortune*. She was called *Fortuna, a Vorto*, from turning; and she was pictured sitting upon a wheel, to shew what her chief work was, *viz. Ima summis, & summa imis commiscere*: to bring in viciffitudes of all things, to raise a man to the top of honour, riches, happinesse, and then to turn him down again to the bottom of infamy, poverty, misery. The whole world what is it but a *Sphere*? It consists, *ex stante & moto, centro scilicet, & circumferentia*; of fixed, and moved, *viz.* of center, and circumference. The earth is fixed, and standeth fast; and all other things move and turn round about it as a circle, or the ring of a wheel, which whirles about continually; that which is first is last, and that which is last is first; and nothing abides at a stay; all things are unstable, and volubile. Job 14 1, 2.

To make some application of this to our selves: And first: Are all things in the world, but as so many wheeles, so many rolling things? Let the consideration of this serve to take down the pride of the great men of the world: Let not the rich man glory in his riches, nor the mighty man in his strength, nor the honourable man in his dignity, and preferment: Why? because of the instability of all things. *Rota erigendo cadit*. The wheel whilest it lifts up it self, it falls. And he that's highest of all now, may in a little space be low enough. *Use* 1.

Proud *Nebuchadnezzar* walks upon the battlements of the stately Palace of his Kingdom, and said: *Is not this great Babel that I have built for the honour of my Majesty?* But while the word was in the Kings mouth, there fell a voice from heaven, which cryed *O Wheel! Oh King Nebuchadnezzar!* to thee it is spoken, *Thy Kingdom is departed from thee*: And he was presently brought low enough, to dwell with the beasts of the field, to eat grasse with the oxen, and to be wet with the dew of heaven. Fortunate *Belisarius*, the great Lord Generall under *Justinian*: He Dan. 4. 29.

was

was honored, and feared of all nations; Victorious in all his expeditions; such a favorite of the Emperor, that in his Coin was stamped on the one side *Justinian*, on the other side *Belisarius*, and over *Belisarius* the Emperor put this inscription: *Romanorum decus*; The *Romans* glory. So great a man, so triumphing upon the top of the wheel, through envy (which ever follows vertue and eminency) was quickly brought to the lowest; his eys put out, and he compelled to beg his bread in the temple of *Sophia* day by day; and this was his form of prayer: *Panem Belisario date, quem virtus extulit, invidia oppressit.* Give a piece of bread to *Belisarius*, whom vertue advanced, envy oppressed.

Thou therefore, that with *Capernaum* art even lift up to heaven, be not insolent; thou knowest not how soon thou mayst be brought down to hel. Exalt not thy self over proudly above thy brethren. I meet with an ancient story, it commonly goeth along with *Ezekiels wheels*: I will give it you shortly, and leave it to your selves to apply. *Sesostris* King of *Ægypt*, a potent, and victorious Prince: when he rid in triumph, he compelled four conquered Kings to draw his golden Chariot; which they did patiently, because they could not avoid it. One of the four kings that drew, cast his eye continually upon the Chariot wheel; and being demanded the reason by *Sesostris*, he made answer; I see in this wheel the mutability of all worldly things. That part of the wheel which is neerest heaven is presently upon the earth. This made such an impression in *Sesostris*, that he would never afterwards suffer his Chariot to be drawn by Kings, nor yet by men, but carryed himself more humbly and gently. The application is easy, as I said at first, and therefore I leave it to you: I think within these few years we have seen amazing changes in the Crown, in the Mitre, in the Army, in the Church, in the State, and in the City.

Use. 2. Let me speak on a little further, and make a second Use. Are all things in this world but turning wheels? Instable, and rouling? Then set not your heart on any thing here below. *This I say brethren; It remaineth that they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not, and they that use this world as not abusing it; because the fashion of this world passeth away.* Where

1 Cor. 7. 29, 30. 31.

τὸ σχῆμα τοῦ κόσμου.

the

the world is compared to a ghoſt or apparation, that appears, and ſoon vaniſheth; or to a ſhew upon a ſtage: there's a great pomp, every one acts their part, and on the ſuddain the play is done, ther's an end of all.

Set not your heart on that which is tranſitory; not on the turning wheel, but upon him that moves the wheel, namely upon God.

God made all things changeable, ſaith *Auguſtine*, that we might reſt on him only, and in him, who is unchangeable, immutable. He is the father of lights with whom is no variableneſs, nor ſhadow of turning. Therefore is it rightly ſaid, that God is mans proper place wherein he ought to reſt, as in his *center*, and *end*. All things which are made, have their certain place and term. God created the heaven, and filled it with Angels: he created the earth, and filled it with beaſts, and plants, and creeping things: he created the ſea and filled it with fiſhes; he created the aire, and filled it with flying fouls. What proper place is now left for man? Or what wil God now give unto man wherein he may reſt? All other places are taken up, and ful already. Therefore when there was nothing elſe left to give to man, God gave himſelf to man: God himſelf would be mans inheritance and reſting place. All other places are reſtleſs, and ful of change; only God is immutable, and changeth not. I ſaid, ſays the Pſalmiſt, *O my God of old thou haſt laid the foundation of the earth, and the heavens are the work of thy hands: They ſhal periſh, but thou ſhalt endure; yea all of them ſhal wax old like a garment: as a veſture ſhalt thou change them, and they ſhal be changed: But thou art the ſame, and thy years ſhal have no end.* Pſal. 102. 25, 26, 27. The earth is round like a tennis-ball, and the creatures in, and upon the earth are voluble as wheels, and all things under the *Zodiaque*, Variable and tranſitory: the refore aſpire higher; Pant after God, make him the portion of your inheritance, and dwel in him: Say unto the Lord *Auguſtine*. *Feciſti nos Domine ad te, & inquietum eſt cor noſtrum donec quieſcat in te.* Thou Oh Lord haſt created us to thy ſelf, and our heart is reſtleſs, til it reſts in thy ſelf. Fix not here, but mount your thoughts upwards towards the *new-Jeruſalem*, the City that hath foundations, where there is no volubility, nor vanity. Though you be on earth, yet dwel in heaven above the ſpheres, above the way of the year, and the ſun, and all theſe lower tur-

ning wheels: Reſt your ſouls upon the unchangeable God! I have done with the 2. part, and particular.

3. The third, and laſt part of the text follows, *viz.* the witneſs, in whoſe preſence the word was cryed.

In my hearing.

Queſt. The queſtion is, why ſhould the ſon of God cry this word, *O Wheel*, in the Prophets hearing?

Anſw. For the more ful anſwer to this demand, I wil firſt give you the Original *Hebrew*; that wil make the buſineſs ſomething more clear: It was cryed unto them באזני *in auribus meis*, in mine eare. To ſpeak in ones eare, is more then to ſpeak in ones hearing. A word may be ſpoken in a mans hearing that concerns him not at all: but no man directs his ſpeech into the eare of another, but we conclude preſently, it was a ſpeech of ſome ſpecial concernment to him that was rounded in the eare.

You know it's our common expreſſion: I wil ſpeak a thing in your eare by and by: that is, ſome word that more neerly concerns you then others. So then, this word was not only ſpoken in *Ezekiels* hearing, but the Prophet was neerly concerned in it. And now in a word, I wil ſhew you the reaſon why God ſpake this word in the prophets eare.

You have the reaſon: *chapt.* 3. *v.* 17. *Son of man! I have made thee a Watchman unto the houſe of* Iſrael: *therefore hear the Word at my mouth, and give them Warning from me.* The Obſervation is clear.

Doctr. What God ſpeaks in the eare of his prophets, the prophets muſt ſpeak in the eares of the people. Moſt likely God did not ſpeak immediatly to the wheels, but God ſpake to the Prophet, that he might ſpeak to the wheels in Gods name; and every word which Gods meſſengers receive from the Lord, they muſt ſhew it unto the people clearly and faithfully. Whether it be a word of command; the Prophet muſt ſhew the whole wil of God unto the people: So *Exod.* 19. 9. when God gave the Commandments on *mount Sinai*: the Lord ſaid unto *Moſes*; *Lo I come to thee in a thick cloud that the people may hear when I ſpeak with thee, and beleeve thee for ever.*

Or if it be a word of promiſe, of grace and mercy; the Prophet of the Lord muſt pronounce the favour and good wil of God.

Ezek.

Ezek. 9. 4. *The Lord ſaid to the man clothed with linnen; go through the midſt of the City, even of* Jeruſalem, *and ſet a mark upon the foreheads of the men that ſigh, and cry for all the abominations that be done in the midſt thereof:* and in the firſt verſe, this *was cryed in mine eares with a loud voice*, ſaith the Prophet: why? That he might comfort the mourners with theſe words.

Or if it be a word of reproof and threatning, of curſing from mount *Ebal*: the Prophet of the Lord muſt denounce it unto the people; in the 9. of *Ezek.* v. 5. The Lord ſaid to the executioners of his juſtice and wrath, who had the ſlaughter-weapons in their hands: go through the City and ſmite, let not your eye ſpare, neither pity: and ſays the Prophet, *this was ſaid in my hearing*, why? that ſo he might warn the people.

And this chiefly is intended in this text and Chapter: a word of reproof and threatning to *Jeruſalem*. The viſion concerns *Jeruſalem*: *Jeruſalem* had ſinned grievouſly, and the Lord was now about to depart from *Jeruſalem*: but before he goeth quite away, he cryeth aloud in the Prophets hearing, *O Wheel!* thou moveſt diſorderly, deſtruction is coming upon thee, and now the Prophet hearing this, muſt reprove the City, and admoniſh them of their danger. *Cry aloud ſays the Lord; ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of* Jacob *their ſins.* Eſa. 58. 1. The Lord cryed in the eare of *Elijah* the *Tiſhbite.* 1 King. 21. 17. it was a word of threatning: and the Prophet went immediatly, and thundred it in the eares of *King Ahab.* Thus ſaith the Lord, haſt thou killed, and alſo gotten poſſeſſion? Thus ſaith the Lord, in the place where the dogs licked the blood of *Naboth*, ſhal dogs lick even thy blood alſo. The Lord ſpeaks in the eare of *Nathan*, and he thunders in the eares of *David.* 2 Sam. 12. The Prophets of the Lord muſt cry boldly to the greateſt, and moſt dreadful wheels: they muſt reprove and threaten, and not ſpare: if the Lord ſpeak in our hearing, we muſt cry it in their ears

To make ſome application of this.

Uſe. 1. And firſt of all to you that are Gods Prophets and Miniſters: be faithful and bold. Doth God cry any word in your hearing? Keep it not back from the wheels, ſhew it unto the people. That which

the Lord hath ſet down in the holy Scriptures, he hath ſpoken in our hearing. He takes us as witneſſes to what he ſpeaks; and we muſt depoſe, and teſtify for God before all men: before all the world. When God gives a word of command in our hearing, we muſt exhort: when God holds forth a promiſe in our hearing, we muſt comfort: and when God hath a controverſy with a people in our hearing, we muſt rebuke ſharply; and ſhew the people their danger.

Ezek. 2. Oppoſition we muſt look for. *Behold I ſend thee,* ſaith the Lord to *Ezekiel*, and to us alſo as wel as to him: I ſend thee *to a rebellious nation, they wil not hear; I ſend thee among briers and thornes, and ſcorpions: But whether they wil hear, or whether they wil forbear; Son of man, be not afraid of them, neither be afraid of their words, neither be diſmayed at their looks. Thou ſhalt ſpeak my words to them, whether they wil hear, or whether they wil forbear. Behold I have mad: thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.* Chap. 3. 8. 9. *As an Adamant harder then flint,* have I made thy forehead: Fear them not, neither be diſmayed at their looks, though they be a rebellious houſe.

Uſe. 2. The 2. Uſe, and that which is more proper to the time and occaſion, is to all ſorts of people, eſpecially the great men of the earth, Princes and Governors, the rich and honourable. Muſt Gods Prophets and Miniſters ſpeak what they hear from God? Then let all men whoever they be, hear patiently what the meſſengers of the Lord ſpeak. For it may truly be ſaid, it is the voice of God, and not of man. *Mica. 6. 9. The voice of the Lord cryeth unto the City.*

But methinks I hear what ſome are ready to object. We are willing to hear the word from the Miniſter, if he would preach Chriſt more: if he would ſet down the dignitys of Chriſtians, and leave urging their duties; if he would ceaſe reproving, and not be ſo bitter in his invectives: his ſalt is too quick, and we are not able to bear his reproachful words: he ſo reviles us, that he makes our cheeks to bluſh, and our very eares to tingle.

I, there it pincheth, the word of reproof cannot be born, eſpecially by the Magiſtrates, and great ones: if theſe mountains be touched

ched they wil ſmoke and fume. *They hate him that rebukes in the gate, and they abhor him that ſpeaketh uprightly.* Amos 5. 10. It's admirable to ſee how many ways, people, eſpecially the great ones, have to take off the faithful Miniſters from rebuking plainly.

One project is by fawning, collogueing, and hypocritical flattery. They call the Miniſters in a reſpective way, thy tel them they are learned men, Reverend men, holy men of God, what good their Miniſtry doth, and how they are reſpected in their places, ſo as never any had the like love before. And what of all this? O here's a baite! They proceed. But you are too bitter againſt the Magiſtrates, always reproving the Magiſtrates, to bring them into contempt: if you deſtroy Magiſtracy it wil be the worſe for you; Magiſtrates and Miniſters muſt ſtand or fall together. Therefore let us go hand in hand together. Forbear to reprove us; or if you ſee any faults in us, come and tel us of them privately, and let not the world hear of them, and then we ſhal love you, and do any thing in the world for you. Here's the voice of the inchanter.

But what? Muſt the Prophets tongue be charmed with fair words? No, No, flattering ſpeeches muſt not put us by our duty, when God crys in our hearing; when we are called to it, we muſt reprove and rattle the greateſt wheels. *Belſhazzar* the King came after this manner flamming to *Daniel*. The ſpirit of the holy Gods is in thee: wiſdom, and knowledg, and underſtanding is in thee, thou canſt make interpretations, and diſſolve doubts. Now do but interpret the writing for me, and make it ſpeak good to me, and thou ſhalt be clothed with ſcarlet, and have a chain of gold about thy neck, and thou ſhalt be the third ruler in the Kingdom. But what anſwers *Daniel*? He ſaid before the King. *Let thy gifts be to thy ſelf, and give thy rewards to another; yet I wil read the writing unto the King; I wil make known the interpretation,* be it what it wil be: if it be *MENE MENE, TEKEL UPHARSIN:* then I wil tel the King plainly; *God hath numbred thy Kingdom, and finiſhed it; thou art weighed in the ballances, and art found wanting; thy Kingdom is divided, and given to the* Medes *and* Perſians. Dan. 5. 16.

And truly thus the Divel would have baffled Chriſt. *Luk.* 8. 27, 28, 29. There were Devils in a man, and when they ſaw Chriſt approaching, Luke 4 34.

approaching, they feared he would rebuk them, and what did they to prevent it? Oh they fell down, and carried themselves very mannerly to him, they cry out in his praise: We know, oh Jesus, who thou art; thou art the Son of God most high, thou art the holy one of God! I beseech thee torment us not. And would *Christ* be put off so? No, no; *Out Devill, out Devill,* sayes he; he spared him never the more for his flattery. And so must all faithfull Ministers deale with all those that go about to button up their mouths with sordid flattery, *Out Devill, out Devill.*

Another engine that great men have to stop the mouths of Ministers, that they may not reprove them for their sins, is persecution, and violence. Doth *Michaiah* prophesie evill to wicked *Ahab?* yea, though it be nothing but what God spake in his hearing; what's next? *Thus saith the King, put this man in the prison-house, and feed him with the bread of affliction, and with the water of affliction.* Let Ministers with us cry out against the sins of the Citie, the prophanation of Gods day, the contempt of the Word, the luxury and excesse, the unmercifulnesse to the poore; and the negligence of Magistrates in not endevouring reformation. And what's the next? They must look to be called to their Courts, to be censured and threatned, their means and livelyhood to be taken away. Just a year ago, upon this very day, and occasion; the faithfull Minister of Christ, who by the providence of God then preached, he was but a little in reprehension, and presently summoned to the Court, and questioned, though none evill could be found in him, and he had spoken nothing but what was just and right.

1 King. 22 27

The very last week, on Thursday, a godly-brother-Minister (at a Fast held in my Church) did but reprove, (and that with all humility and modesty) the *neglect of Magistrates, in suffering fish to be sold in the streets on the Sabbath day*; and presently he was sent for to the Court, and called in question as a delinquent. And wherefore is all this? Surely, to button up our mouths, to make us afraid to quest, or open against sin. And what? Must we Ministers cowardly for fear, forbear to tell the people of their transgressions, and the house of *Juda* of their sins? I am sure *Michaiah* did not so, when he was doomed to the prison till *Ahab* returned in peace; Thou in peace! sayes *Michaiah*; if thou return in peace, the Lord hath not spoken by me: And he said more-over, *Hearken all you people*

people: It was a publique reproof, and threatning, in the eares of the whole multitude.

But the common objection is: by thus doing you cry down *Magiſtracy*, and bring it into contempt, and ſo make a way to all confuſion. *Object.*

I Anſwer: Curſed; I, that's the word comes firſt to hand, I cannot think of a more proper on the ſudden, let it go for me: Curſed be *the filthy dreamers that deſpiſe dominion, and ſpeak evill of dignities*. Thoſe brethren in iniquity that under the pretext of *Chriſtian liberty*, kick againſt the higher powers which are ordaind of God, ſtrike at the root of all civill government, cry down Kings, Parliaments, all Magiſtrates and Magiſtracy; who caſt off Lawes, diſturb Order, would lay all levell, and bring in an *Anabaptiſticall parity*: O my ſoul come not thou into their ſecret. But tell me I pray! doth the reproving the faults, and negligences of Magiſtrates, ſtrike at the root of Magiſtracy? Is that the way to bring it into contempt? No, no; this is the way to eſtabliſh Magiſtracy, and make it glorious. As for the wheels of our curious clocks and watches: is it a prejudice to them to be filed when they are ruſty, to be ſcoured when they are foule, to be oyled when they turn too ſluggiſhly? You are convinced, I dare ſay, that all this is for the good of the wheels, to make them ſhine more bright, move more nimbly, and do their office more faithfully. The application is eaſie: I leave it to your ſelves. I ſhall draw to a concluſion of this point. As for the wheels, be they little wheels, or be they great wheels, be they high, or be they low; be they rich, or be they poore; whatſoever is ſpoken from God, in our hearing, concerning them; we muſt cry it again in their eares: if we that are ſet as watch-men, ſee their ſin and danger, and for feare, or flattery ſhall forbear to warn them, how dreadfull is our doom? *Anſw.* Jude 8.

Thus ſaith the Lord, *Ezek.* 3. 17. *Son of man! I have made thee a Watch-man unto the houſe of Iſrael; therefore hear the Word at my mouth, and give them warning from me. verſ.* 18. *When I ſay to the Wicked, thou ſhalt ſurely dye; and thou giveſt him not Warning, nor ſpeakeſt to warn the Wicked from his Wicked way to ſave his life; the ſame wicked man ſhal dye in his iniquity: but his blood will I require at thine hand. verſ.* 19. *Yet if thou Warn the Wicked, and he turn not from his Wickedneſſe, nor from his*

his Wicked way, he ſhal dye in his iniquity; but thou haſt delivered thine own ſoul.

This for us Miniſters that ſhrink from our duty. Now hear O you wheels, great and ſmal! you that kick at reproof, and hate him that ſhal ſearch and dreſs your ſores, and count thoſe the only brave preachers that ſpeak roſes, and their lips (like the whoriſh womans) drop as an hony-comb: A word for you. Read *Eſa.* 30. 8. *Now go, write it before them in a table, and note it in a book, that it may be for the time to come and for ever.*

9. *That this is a rebellious people, lying Children, Children that wil not hear the Law of the Lord.* Why, whats their ſpecial wickedneſs? Mark;

v. 10. *They ſay to the Seer's, ſee not, and to the Prophets, propheſy not unto us right things: ſpeak unto us ſmooth things, propheſy deceipts.*

11. *Get you out of the way, oh you reproving preachers: cauſe the holy one of* Iſrael *to ceaſe* moleſting us; with ſuch bold reprehenders.

But now take in what follows, the puniſhment.

12. *Wherefore thus ſaith the holy one of Iſrael, becauſe you deſpiſe this Word, and truſt in oppreſſion, and perverſneſs, and ſtay thereon.*

13. *Therefore this iniquity ſhal be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddainly, and in an inſtant.*

14. *And he ſhal break it as the breaking of a potters veſſel, that is broken in pieces, he ſhal not ſpare; ſo that there ſhal not be found in the burſting of it, a ſherd to take fire from the hearth, or to take water withall out of the pit.*

Behold, ye deſpiſers, and wonder, and vaniſh away: the contempt of the word ſpoken of by the Prophet is the contempt of him that ſits on the throne. *He that deſpiſeth you,* ſays our Lord Jeſus Chriſt, *deſpiſeth me.* Luke 10. 16.

It is the See'rs duty to cry, and to cry earneſtly, to cry with an *O O O*! unto all the wheels: and wo be to us if we cry not. That which we cry, is nothing elſe but what was ſpoken in our hearing from the throne of glory. *It is the Lords voice that cryeth unto the City; and the man of Wiſdom wil hear the rod, and who hath*

Mica 6, 9.

appointed

appointed it: that is, he will humbly and patiently hear the Prophets of the Lord, when they cry, as wel as when they ſing: when they reprove, as wel as when they comfort: when they preach the Law, as wel as when they publiſh the Goſpel: he wil hearken to the doctrine that ſhews him his ſins, and threatens the rod: but *he that deſpiſeth inſtruction and reproof is a fool.* Prov. 15.5.

The Application.

Hitherto, Wel-beloved Chriſtians! you have had the Expoſition of the text: the general doctrine and particular obſervations which grow out of the text: and all the way I have ſhewed you the Uſes, what to do with thoſe doctrines and obſervations, that they may be rendred profitable. Now one thing yet remains; and that is to make Application, to bring it home to the preſent time and occaſion to the place and perſons.

It's true, this word; *O Wheel!* is cryed to the whole world, and all things in it: as if he that ſits upon the Throne ſhould have ſaid; O world! O heavens! O earth! oh Kingdoms of the world! But yet it is moſt clear and certain to any one that minds the ſcope of the Chapter; that this word *O Wheel!* was in a more eſpecial and peculiar manner cryed unto *Jeruſalem*: The whole Viſion concerned *Jeruſalem*, it was to admoniſh *Jeruſalem*: and to foreſhew things that ſhould ſhortly be accompliſhed in *Jeruſalem*. Then thus: *Jeruſalem* was the chariot: the Princes, Prieſts, and people were the Wheels. And theſe things are recorded for our inſtruction: what was then cryed to *Jeruſalem*, is now cryed to *Norwich*: This City is the Chariot; the Magiſtrates, the Miniſters, and the Commons are the Wheels: to theſe it is cryed in my hearing, *Oh Wheel!*

O!] This adverb or interjection O! makes the application plain; and brings it cloſe, and home. This O! is a ſervant to the paſſions; and is uſeful to expreſs various affections. It is ever *Signum allocutionis*; a ſign of the *Vocative caſe*, it ſpeaks by calling loud unto another: and it principally ſignifieth and expreſſeth theſe following paſſions; with their effects.

1. Indignation: So *Act.* 13.9. *Paul* ſet his eyes on *Elymas* the Sorcerer with indignation; and ſaid, *O! full of all ſubtilty and all miſchief, thou child of the devil!* *Indignatio.*

2. Reprehenſion: the effect of indignation. So *Math.* 3. 7. *John* the Baptiſt: when he ſaw the *Phariſees* and *Sadduces* come to his Baptiſm: he ſaid: *O generation of Vipers!*

3. It expreſſeth anger, which is declared by threatning: So, *Math.* 23. 37, 38. Jeſus brake forth, *Oh! Jeruſalem, Jeruſalem! thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee! behold your houſe is left unto you deſolate.*

Dolendi. 4. It diſcovers grief. So 2 *Sam.* 18. 33. *David* upon the news of his ſons death; burſt out in paſſion: *O my Son Abſalom, my Son, my Son Abſalom, would God I had dyed for thee, O Abſalom my ſon, my Son!*

Vocandi. 5. It's ever a ſign of calling: As *Ruth* 4. 1. *Boaz* called to the Kinſman, and ſaid, *Ho! ſuch an one! turn aſide: ſit down here!*

Optandi. 6. It ſhews vehement deſire: As in *David*, 2 Sam. 23. 15. he longed and ſaid, *O that one would give me drink of the water of the well of Bethlehem!*

Thus is this adverb uſed in the Scriptures: and thus doubtleſs it muſt be applyed unto the Wheels.

For brevity I wil put two together and pair them.

O! with { Indignation / Reprehenſion.

O! with { Anger, Threatning / Grief.

O! { Calling / Deſiring.

O! hearken unto me whilſt I apply all theſe to the Wheels.

And firſt, this O! reprehends with indignation: Surely there was ſomewhat amiſs about the Wheels: they were faulty. Why, what might the matter be?

Surely either they { 1. Moved not at all. / 2. Or they moved to no purpoſe. / 3. Or they moved irregularly: / 4. Or they ſtopped.

Let's look about a little, and ſee if there be not the ſame faults in our City Wheels. And firſt.

1. *Non volubiles.* Sure they did not move, or they did not move as they ought to do; *Prov.* 20. 26. *The Wheel ſhould turn over the wicked.* But doth it ſo?

The

The Sabbaths of the Lord are prophaned: old men, and old women walk in the ſtreets: and our ſtreets are full of boys and girles playing in the ſtreets on the Lords day: Fiſh hath been openly cryed, and ſold in our ſtreets on the Lords day: Alehouſes, the ſhops of the devil, and the nurſeries of ſin do abound: Beggars run up and down the ſtreets clamoring after every paſſenger: and many diſtreſſed creatures overwhelmed with miſeries, ſit in their forlorn towers and diſmal holes, and want bread! The oppreſſed cry out for want of Juſtice.

O Wheel! O Wheels! where are the Wheels all this while? the great Wheels the Magiſtrates? why do they not ſtir? why do they not turn, and run more frequently and diligently into their ſeveral Wards? what not one Wheel appear to ſcatter the open prophaners of the Lords day? What! not one one Wheel to draw away the Fiſh on the Lords day? What not one Wheel to break the brood of drunkards, and Ale-houſe-haunters? What not one Wheel to draw off the beggars from our heels? or to draw in neceſſary proviſion to the almoſt ſtarved members of Jeſus Chriſt: *O Wheels!* Where are you? why move you not? why do you not turn in your Sphear? It may be worth inquiring, what is the matter the Wheels move no better?

I doubt they are not round: its the round ſphæricall figure that is fitteſt for motion: if there be Angles and corners in a Wheel, twill never turn wel: corners are miſchievous things, corners are dark, all the durt of the houſe is ſwept into the corner: I fear, here's ſome cauſe our Wheels move no better: there's too many corners amongſt them: dark corners of ignorance: O let me ſpeak plainly: here's too many ſluttiſh corners, I mean, of Vice; as pride, covetouſnes, luxury, and other ſins, theſe hinder the motion! O *Wheel!* what! art thou not round!

Or perhaps the Wheels may be too little. The *Romans* were wont to uſe very great wheels for little chariots: they found that the horſes had leſs labor in drawing, and yet they drew greater burdens: *Majores rotæ, magis aptæ ad rotationem*; the bigger the Wheels the more apt to roul and turn: what are our Wheels too little trow we? have they too little ſubſtance,

too little height? Have they too little understanding to govern? Too little ability? Oh yee little wheeles! look better to the choise of your great wheels!

Stellatæ oculis. Do they not want eyes? These wheels in my text were full of eyes, as you may see *verse* 12. of this Chapter: round about the rings they were set with eyes, as the heaven with starres: What are about the rings of our wheels? Nothing but great iron hobnayles? No marvaile they move no better: They

Sapientes. are not *Oculati*, they cannot see to move as they should do; they want that wisdom, and other gifts and graces should make them fit for government.

Or it may bee the wheeles are not well shod; they want a good *Strake*; they have no courage, they are afraid of a checke, if they should be too active; they should lose the favour of their friends, if they should be too strict in the execution of justice: They have an estate to lose, and they feare that: Truly, it is with the ballances of justice often-times, as with the ballance of the watch, or clocke, it never stirres, but when the *crown-wheele*, or *spurre-wheele* makes it go: So you shall never see some men active any way, but as power and necessity compell them.

O Wheele! thy circumference should bee iron round about: thou shouldst bee a man of courage, else thou wilt never move freely.

Or, may not this bee the cause of their not moving? the want of GODS Spirit dwelling in them? the want of zeale for God?

The reason why these wheels moved so nimbly, and majestically: *Chapter* 1. 20. was because the spirit of the living creature was in the Wheeles. They were not moved by any externall cause, no hand turned them: But they were moved by an inward principle: And it is the want of inward principles, that make our wheels stand still. Well,

As for these standing wheels, it is cryed unto them in my hearing: *O wheel!* the Lord rebukes thee.

2. Let us looke about, to spy out the second fault of the wheeles: They moved perhaps; but to very little, or no purpose: So I doubt too many of our wheels, both greater, and

and leſſer Wheels, Magiſtrates, Miniſters, and other; they are enough in motion: but what do they? either *alind*, or *male*: either that that's ill, or that that's as ill as nothing, or worſe. Their motion is juſt like that of the *jack-wheels*; they turn and turn, but what do they turn? nothing but a fly at the top, and a ſpit at the bottom: So too too many, and even of our great Wheels; the fly plays and the ſpit goeth; they eat, they drink, they feaſt, they play; they are merry and laugh; But for God, for the ſervice of the publick; for the furthering Religion and Reformation, for the good of the City and particular Pariſhes and Congregations, they move not an inch. Perhaps ſometimes they will roul to the Court of Juſtice: and what do they there? truly that which the *count-wheel* doth in the Clock; tell the hours: they ſit turning their heads and looking about; but move not their tongues, much leſs put forth their power for God and the publick good. As for theſe unſerviceable wheels: it is cryed unto them in my hearing, *O Wheel!* the Lord looks on thee with indignation, caſt out the unprofitable ſervant.

3. A third fault that ſeems to be in the wheels, for which they lye under Gods indignation, is their irregular motion. As for *Ezekiels* wheels, chap. 1. 12. 17. their motion was even, conſtant, uniform; as the living creatures which drew the chariot, went ſtrait forward and they turned not when they went: ſo the wheels they followed them; when they went, they went upon their four ſides, and they returned not when they went: their motion was very regular. But here in this tenth chapter, ſure God ſees ſome diſorder in the motion of *Jeruſalems wheels:* for which he gave them a check in the Prophets hearing, *O Wheel!*

And what diſorderly motions are there in all our wheels, great and ſmal, high and low? Magiſtrates, Miniſters, and Commons they have not moved in an uniform and conſtant way. Truly the greateſt part of our people have turned like weathercocks, to and again, this way and that way, and every way: they go forth one way, and preſently return another way. As the times turn they turn: when *Popiſh Innovations* and *Prelatical Tyranny* brake in upon us as a flood;

then all turned *Eastward*; wheeled about in the house of God: now they were at the desk, by and by in the middle alley, anon bowing and cringing at the altar: How did the Priest and Clark take their turns and answer one another in Psalms and prayers, running out of one thing into another? and all the people sometimes sitting, sometimes standing, sometimes kneeling, sometimes making courtsie; and ever changing their postures: and this way was cryed up by *Baals Priests* for the beauty of holiness: it was countenanced by the scarlet robes, and magnified by the lukewarm Protestants; thus moved the wheels a great while: But now the times are turned and they are turned; yea turned the quite contrary way: *Separation* is now grown into great request, and they that but the other day were driving on towards *Rome* as fast as they could; have now altered their course and are hurrying towards *Amsterdam*; they are gotten out of the *Church of England* already, and the superstitious Malignant hath given the right hand of fellowship to the Separatist. *O wheel!* thou movest irregularly. According to the change of place and companies, they turn, and *Proteus-like* are any thing: amongst *Papists* they are *Catholiques*; amongst *Brownists* they are *Independents*: In the Congregation they are seeming Saints: in the tavern with lewd company they change their behavior as if they were mad, their speech faulters, and their spittle runs down by their beards: to all these turning-temporizing-Wheels, it is cryed in my hearing; *O Wheel!* the Lord abhorrs thee.

But do we not see other irregulat motions? oh how confusedly do wheels move before mine eyes! How many gathered Churches or Congregations are there? So many wheels they are; and every wheel must move his own way: and no hand must touch them to turn them all the same way. *Luther* was of another mind: he determins that these wheels did signifie particular *Churches*: And the similitude of the wheels, they were all alike in colour, bigness, height, motion; they turned all the same way, did represent the Uniformity of Churches; that all the *churches* of *Christ* in the whole world have and must have *similem incessum*, the same goings in the sanctuary; namely, Uniformity in Religion, confession of faith, form of Church government, Worship, and Catechizing. But oh the confusion of our new gathered Churches

ches; not two ſcarce of thoſe wheels move in the ſame way. To theſe I cannot ſay, *O wheel!* for they will not be all one *Catholike Church* made up of many particular congregations: but I muſt cry to them, *Oh Wheels!* your motions are various, different, contrary, confuſed, irregular; the Lord approves them not.

Do you not ſee abundance of falſe prophets run up and down like wheels? Seducers, that compaſſe ſea and land, to make one of their own profeſſion; and when he is made, they make him two-fold more the child of hell, then they themſelves; theſe wheel about irregularly; the ſpirit of Satan is in theſe wheels, and here's a check for them: *O ſeducers come back; why do you turn the people of Chriſt out of the right way?* Matth. 23. 15.

There are a generation of *Seekers* (ſo they call themſelves) Saint *Paul* gives them their true character, *Ever learning, and never able to come to the knowledge of the truth.* Theſe are wheels that turn ſtrangely and prepoſterouſly, out of one thing into another; they are ever finding, and ever loſing, they faſten upon no certain way, but ever ſeeking for ſomething, and they know not what. The Poets fain that *Ixion* for his ſlander of *Juno*, was in hell faſtened to a wheel, and perpetually turned about upon it: deſcribed thus by *Ovid*; 2 Tim. 3. 7.

Volvitur Ixion, & ſe ſequiturque fugitque:
In Engliſh you may take it thus:
Ixion's turn'd upon a wheel, and hee
Follows himſelf, and from himſelf doth flee.

And are not theſe *Seekers* juſt ſo? upon *Ixion's* wheel ever following the truth, and ever flying from the truth, and never catch it, or if they do, they let it go again: theſe move irregularity, and here they have a check: *Oh wheel!* thy motion is tormenting, and the end of it will be the loſſe of truth, of Chriſt, of heaven.

There are abundance of other wheels that move diſorderly; the drunkard reels, and turns round in the ſtreets: the proud Phantaſtick gallant is ever turning out of one faſhion into another; but the moſt prodigious ſight your eyes have yet ſeen, is a deformed monſter, called *Liberty of Conſcience*; it is a ſpirit of confuſion, which moves every wheel to turn according to the dictate of its private ſpirit as it liſts.

Theſe Libertines muſt be left wholly to the freedom of their own con-

conſciences: Oh conſcience, ſay they, is a tender thing, and therefore to impoſe a rule to regulate their motion, is no leſſe then tyranny: Church-government, and a coercive power to reſtrain and check their motion, is no leſſe then perſecution: Every man muſt hold what opinion he will, joyne to what Church he will, worſhip God as he will, and do what ſeems good in his own eyes.

Oh prodigious! O woful ſpectacle! ſo many wheels and ſcarce two of them have the ſame motion: but they move like ſcattered feathers in a wind; or as *Pharaohs Chariot-Wheels* in the red ſea; ſmitten one from another, one this way, another that way. Theſe wheels move irregularly: a good rule would guide them all the ſame way: they wil at laſt claſh one againſt another, and break in pieces: in the mean time: it is cryed unto them in my hearing, from the God of Unity, peace and order, *O Wheel!* thy motion and turning is as of the children of *Belial* that ſhake off the yoke.

4. A fourth and laſt thing which ſeems to be amiſs in the wheels is this: They ſtop ſometimes: A while they move prettily wel, and on the ſudden they ſtand ſtock-ſtil: Oh what ſtoppings are there amongſt our great Wheels? Juſt this day twelvemoneth my *reverend brother* performed the work which I do at this time; in his Sermon he did exhort the people to do ſomething to the utmoſt of their power which might conduce to the publick good and ſetlement of truth & peace: this was interpreted that the City would ſtrike in with ſome petition tending to the Kingdoms peace, and wel-fare: To this purpoſe a Petition was drawn (or a *Remonſtrance*, if you pleaſe to call it ſo) to back *Londons Remonſtrance* then newly come forth; which Petition or Remonſtance, if it had taken effect, might, in all probability, have done much good, and the Kingdom not have been in thoſe ſtraits it is at this time: At the firſt propoſal many were very forward for the Petition: the Wheels ratled and turned very nimbly; all on the ſuddain there came a ſtop and all the buſineſs was croſſed with much vehemency: A while, what zeal was there againſt the Devils free-ſchools and nurſeries? I mean, licentious, unlicenced alehouſes: Oh how loud did ſome wheels crake? how bitterly did they ſpeak againſt them? how did they threaten them? if ever they came in place they would do, I that they would, great matters: at laſt power comes into their hands, and what is done then? no new alehouſes licenced at all; but

but all the old ones ſuffered and connived at: and they encreaſe as fiſh in multitude; and no noiſe againſt them: what's the matter trow? would not one think there had been ſome greaſing of the Wheel, it is ſo quiet and ſtill, on the ſuddain? *Rota arida ſtridet.*

About three or four years ſince (as I am informed) when the Kingdom was in great ſtraites, and the City in dayly fears: the Magiſtrates then gave out many Warrants againſt Prophaners of GODS Day: which by the faithfulneſs of the Magiſtrates, puniſhing ſuch as were preſented, there was, as it were, a new face upon the City, and nothing ſo much Prophaneſs as formerly: here was a ſweet ratling of the Wheels: But ſince that time it is obſerved that there hath been a remiſneſs in the MAGISTRATES, Warrants have not been granted ſo frequently; nor Officers encouraged in the Execution of ſuch Warrants as have been granted, whereby the Prophanation of GODS Day encreaſeth more and more: They ſtop; the wheels ſtop.

The Miniſters of the City (thoſe few that deſire to be faithful) have with all humility, petitioned the *Court of Aldermen* that they would purge the City of ſcandalous Miniſters, and caſt out that unſavory ſalt, which hath been thrown out of the Country upon us: that they would perfect *the Union of our Pariſhes*; that they would raiſe competent maintenance, and bring ſome more godly and able Miniſters into the City. At the firſt motion we find many with us, we have promiſes of aſſiſtance: oh the wheels come ratling bravely: on the ſuddain all are ſtop'd; there's not one moves, except it be the wrong way, no good motion goes on.

About ſix moneths ſince, or not much otherwiſe, there came a Letter from the *worthy Speaker* of the Honorable Houſe of Commons directed to the Maior, and ſome other faithful ones of the Corporation: requiring them to divide the City into *Claſſes*: to return the names of ſuch as were fit to be *Elders*: By the way, take notice all ye people: That Letter was no forged Letter. I ſpeak it in the preſence of God, and I wil make it out to all the world; it was the *Speakers own letter*, and the ſuperſcription and direction was according to his COMMISSION. I ſay this Letter did not lie a year and three quarters in a box, and

nothing done: but presently the Major called all, that were concerned in it, together: in one day we laid out the *Classis*; we nominated the fittest men in the City (I am confident of that) for the Eldership; that very night we returned what we had done to the *Honorable Speaker*: and we verily and justly expected, the next return, to have received thanks, and a ratification of our work, and the settling of Church-government in our City: O here the Wheels rattled gallantly and moved freely; but on the suddain all stopped; the whole work was at a stand, and so hath been ever since.

In the name of God; what makes this stopping? Sure there's some rusty wheel amongst the rest that will not stir, nor suffer the other wheels to stir; or there is some ill-condition'd wheel. It's a strange thing to see how one naughty wheel will carry another: The phusy-wheel of the watch, with its greatness carryeth all the lesser wheels as it pleaseth. The mil-wheel with its coggs turns about the upper milstone, the clack, and makes the hopper serve them as they please: other wheels they have their teeth by which they stop or turn the rest. And that I doubt is the reason of our stoppings and contrary turnings: you shal see many good wheels, and in a fair motion, freely running on in a good way: and on the suddain they are stopped and turned. Why, how comes that about? Oh there are some Malignant Wheels amongst the rest, that are contrived in the engine unseen: These by their greatness and power, or by their coggs and flattery, or by their teeth and threatnings they make them afraid to go on in any thing that tends to the publick good, and the advancement of Gods glory, and the Churches settlement. Oh that these rusty and ill-shaped wheels were filed, or oyled, or removed, and better put in their room. In the 10. Verse of this Chapter; you shal see the appearance of the wheels was, as if one wheel had been in another wheel; which most think was not comprehensively: as if a little wheel had been contained in a great wheel: no the wheels were all of a bigness. This therefore they conceive was transversly: one wheel turned right forth upon the ground, and then there was another wheel did cut that wheel in the very midst with right angles, in the similitude of a Sphære, and moved with a cross and contrary motion: Ah! so it is with our Wheels; there is ever a *Wheel* in a *Wheel*:

one

one croſs wheel in the midſt that ſpoils the motion of all the reſt. As for theſe Wheels; it is cryed unto them from the Throne of Glory, in my hearing, *O Wheel!* the Lord gives thee a check: mend thy motion, turn better, or elſe thou wilt break and deſtroy the Chariot of the Church, Commonwealth and City. I have done with the O! of Indignation and Reprehenſion.

Now follows the ſecond pair: namely
the O! of { Anger and Commination.
{ Lamentation.

Jeruſalem was reproved ſharply in the former O! but ſhe reformed not: therefore now follows another O! more grievous and dreadful: *viz.* a threatning and a lamenting O! O Wheel thou ſhalt be broken! Oh *Jeruſalem* thou ſhalt ſuddainly be deſtroyed for thy wickedneſs and obſtinacy. O! and alas for *Jeruſalem!* The very like ſad expreſſion you have from the mouth of Chriſt, in the 19. of *Luke*, ver. 41. When he was come neer, he beheld the City and wept over it; ſaying, *O! if thou hadſt known, even thou at leaſt in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes: For the days ſhal come upon thee that thine enemies ſhal caſt a trench about thee, and compaſs thee round and keep thee in on every ſide, and ſhal lay thee even with the ground, and thy children within thee, and they ſhal not leave in thee one ſtone upon another; becauſe thou knewеſt not the time of thy Viſitation.*

And here it wil be ſeaſonable to give you the ſum and parts of the Chapter, and to ſhew you more clearly the coherence of the text.

The *Viſion* doth moſt neerly concern *Jeruſalem*: in the 3. Verſ. you ſhal ſee the Cherubins ſtanding on the right ſide of the houſe: that is of the *Temple of Jeruſalem.*

The proper end of the Viſion was to ſhew the certainty and the neer approach of the deſtruction of the Jews; the living creatures, Gods Angels were armed with power from God to take vengeance on them; they were winged, ſwift for execution, and *Jeruſalems* wo came running upon wheels.

There's a two-fold judgment threatned to *Jeruſalem*; which cuts the Chapter into two parts.

1. The Lord first shews to the Prophet that he will burn the City with fire, in the 7 first *Verses*. The Lord spake to the man clothed with linnen, and said, go in between the wheels, and fill thine hand with coals of fire from between the Cherubims, and scatter them over the City: and he went in, in my sight, saith *Ezekiel*; and took the fire accordingly, *ver.* 7. and went out, to do execution.

2. Then secondly: the Lord sheweth to the Prophet, and testifieth by his appearing in the Temple, that he is about to depart from the Temple, City and Nation: from the 8. Ver. to the end: most plainly in the 18. Ver. Then the glory of the Lord departed from off the threshold of the house.

Now before the Lord goeth quite away, his voyce cries to the City: *O Wheel! O Jerusalem* repent: or else O Jerusalem! I will have no more to do with thee: I will depart, and suddain and fearful destruction shal come upon thee: The sum of all is,

Observ. An O! of Commination ever follows an O! of Reprehension: if the Lord call to a people, and they be not humbled and reformed; then the Lord will cry against them in his wrath; even with the cry of a travailing woman, and quite forsake them, and utterly destroy them. Hear what the Lord saith concerning the Jews.

Isa, 42. 14.

Jer. 44. 4. *I sent unto you all my servants the Prophets, rising early, and sending: saying, Oh do not this abominable thing that I hate.* There's an O! of Admonition and Reprehension.

5. *But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.*

6. *Wherefore my fury and mine anger was poured forth and was kindled in the Cities of Judah, and in the streets of Jerusalem: and they are wasted and desolate, as at this day.*

The Application will come close to *Norwich*, to *England*, to our selves: hear and tremble.

As for the sins of *Jerusalem* and *Judah*, I am sure we are as deep as they: Had I time to gather a catalogue of sins out of *Ezekiel*: you would verily think that he had received his visions in our City: the very same sins are as rife with us as with the Jews. You shall find them accused (if you read the Prophesie) of abominable Idolatry: gross Superstition: Corruption in the worship and service of God; horrible contempt of the Word: despising, mocking, per-

perſecuting Gods Meſſengers: ſcorning at all goodneſs: perfidiouſneſs, breaking their Covenants with God and man: Fearful prophanation of Gods holy Sabbaths: barbarous oppreſſion: pride; luxury: fulneſs of bread: abundance of idleneſs: hardneſs of heart, and unmercyfulneſs to the poor: there was then a ſtrong Malignant party that with all their wit and ſtrength oppoſed the Reformation endeavored by *Jeremiah*, *Ezekiel*, and others: and now what think you? *mutato nomine:* change but the name: for *Ieruſalem* read *Norwich*: for *Iuda* and *Iſrael* read *England*, and doth it not hold right? are not thoſe ſins, and many more, ours?

When the Lord ſaw that their iniquity was great, and their ſin very grievous, he cryed unto them with a mighty voyce, for it was in the Prophets hearing: the voyce came from the Throne over the Temple in *Ieruſalem*, and *Ezekiel* was by the river *Chebar* in *Babylon*: a voyce indeed that could reach ſo far: So loud the Lord cryed *O Wheel!* an O of Reprehenſion and admonition: O do not theſe abominations which my ſoul hateth: but they refuſed to hearken.

I know you cannot miſs applying of it: hath not the Lord cryed in our ears by his ſons of thunder? have not the faithful meſſengers of the Lord ſhewed the people their tranſgreſſions, and rebuked them ſharply? Have they not diſcovered their dangers, and called them to repentance, ſaying O do not theſe abominable things which the Lord hateth?

Mark how God proceeds with them, when he ſees they continue thorns, and briers, and ſcorpions, and rebellious, and an obſtinate people: then with a ſtretched out hand from heaven he reacheth forth to *Ezekiel a roll of a book*, and when it was ſpread before the Prophet, he ſaw that it was written within and without: and there was written therein, *lamentations, and mourning, and Wo:* he threatens dreadful deſtruction: he cries out Chapter the 7. *An end! the end is come upon the four corners of the Land: an evil, an only evil ſhal ſuddainly come:* and in this 10. Chap. The Execution is begun: the *Angel* ſcatters coals of fire about the City. Ezek. 2. 9, 10

I would to God the Application were not ſo manifeſt as that none can miſs it. We have continued a ſtiff-necked people: we have walked ſtubbornly, kicked at reprehenſion, and we have hated to

be reformed: and now the Lord hath ſcattered coals of fire about our Cities and Country: even the hot fire of war and contention, the coals of juniper blown up by the ſpirit of diviſion: O the fire burns, the fire burns: poor *England* is conſuming apace, and is like to be turned into aſhes ſhortly. And here I cannot but ſet a hand to point at two remarkable Circumſtances by the way.

Ver. 2,3,7. One is the Circumſtance of the place whence the coals were taken: namely, *from between the Cherubims* in the Temple: to admoniſh that they were Temple-ſins that kindled the fire of Gods wrath; contempt of the Word and Miniſters; falſe Doctrine, Corruption in Gods Worſhip, Prophanation of the Sabbath, Sacriledg and Idolatry: nothing doth ſo much incenſe the Lord and provoke him to fury, as Temple-ſins; Corruption in Religion and Doctrine.

The other Circumſtance remarkable, is the perſon that takes and ſcatters the coals about *Jeruſalem*: it's the man clothed with linnen: who is deſcribed in the 9. Cap. ver. 2. & 4. to have a writers inkhorn by his ſide, whoſe office there was to ſet a mark upon the foreheads of them that mourn: which ſure is none other but the *Lord Jeſus Chriſt*: in the former Chapter you ſee him a protector, a Saviour: here in this Chapter he is a conſumer, a deſtroyer: Chriſt firſt comes to ſeek and to ſave, to call ſinners to repentance: but if they hearken not, then he changeth his work and he comes armed with flaming fire to execute vengeance upon all impenitent perſons. O ſad condition when Chriſts comes in anger againſt a people! then is ruine dreadful and unavoydable; when the Lord cries to us by his Miniſters and calls us to repentance; as long as we hearken to his voice, we have Chriſt to plead for us: but when our advocate becomes our enemy how deplorable is our condition? I fear, I fear it is the man in white linnen, that is now ſcattering coals of fire about our City and Country; and the Lord is departing from us. But yet before he departs from Jeruſalem, he calls to it, *O Wheel!*

Iſa. 66. 15, 16. 2 Theſ. 1, 8.

The Lords departure from *Jeruſalem* is by degrees: he doth not fly away in an inſtant: no, no, the Lord leaves them, as if he were loth to depart: Obſerve a little his motions. In the former Chapter Verſe 3. The glory of the *God of Iſrael* went up from the Cherub to the threſhold of the houſe: that is from the

Ezek. 9, 3.

Mercy-

Mercy-ſeat in the holy place to the door of the Sanctuary, ready to go out; and there the Lord tarries a while before he depart. In this tenth Chapter, verſe 18. he removes a little further: *The glory of the Lord departed from off the threſhold of the houſe, and ſtood over the Cherubims:* That is, he went forward to the Eaſt-gate of the great Court: on the top of that gate aloft were placed Cherubims, and there the Lord reſted a while, before he went quite away. In the next Chapter, verſe 23. he removes yet further; *The glory of the Lord went up from the middeſt of the City, and ſtood upon the mountain which is on the Eaſt-ſide of the City*; that is, Mount *Olivet*, and there he reſts a while: But why doth he abide upon mount *Olivet?* Truly, ſome are of opinion that the Lord ſtayed upon the mount, to ſee the burning of the City, and to triumph over it: As did *Nero*, when *Rome* was fired, he gate him up to the top of a hill, and there did ſing, and rejoyce at the ſpectacle. The Lord had often called to *Jeruſalem*, and they had refuſed, he had ſtretched out his hand, and none would regard; therefore now he ſits upon the Mount, and laughs at their deſtruction, and mocks at the comming of their fear. Ezek. 11. 23. Prov. 1. 24. 26.

But I rather think, and hope, he ſtaid awhile upon the Mountain, to be called back again. Before he went out of the City he cryed to them, *O Wheel! Oh Jeruſalem!* yet, yet ſeek me, and I will be found of you; call to me, and I will return, and dwell with you.

Neither here can you avoid the Application: Doth not the Lord ſeem to be departing from *England?* But he hath not taken his flight all at once; he hath with-drawn himſelf by degrees: In the time of the late prelaticall tyranny and perſecution, when the worſhip of God was corrupted, the faithfull Miniſters of the Goſpell ſilenced, all manner of popiſh, ſuperſtitious innovations obtruded; then God ſeemed to be gone to the threſhold, ready to go out of *England*; but departed not.

When the Commotions, and concuſſions began between the two Kingdoms of *England* and *Scotland*, threatning the breaking of both. Then God ſeemed to be going ſtill further from us; from the threſhold out of the door; onward on his way from *England*, but yet he departed not.

When the bloody inteſtine warre began between the *King* and his *Parliament*, then the Lord ſeemed to be departing quite away; then

Nah. 3 2. then was *the noiſe of a whip, and the noiſe of the ratling of the wheels, and of the prauncing horſes, and of the jumping chariots: The horſe-man lifted up both the bright ſword, and the glittering ſpear, and there was a multitude of ſlain, and great number of carcaſſes*, and the Lord ſeemed to ſit aloft upon his holy Mountain, laughing at our deſtruction.

But bleſſed be his holy Name, we find he is not quite gone; there's a little ſtay of his judgements: I hope, beloved Chriſtians, the Lord ſtayes yet upon Mount *Olivet*, the Mountain of peace, and he expects when we ſhould call him back again: *Yet there is hope in Iſrael concerning this thing.* Ezra 10. 2.

The Voice of God from the Throne hath called to us a long time; *Oh Wheel!* Now let us call to *Mount Olivet*: O Lord our God, Depart not from us; let us call him back with our true and hearty repentance, with our thorough reformation; with our tears and prayers: who can tell but God may yet repent and return, and turn away from his fierce anger, that we periſh not? Return, Oh Lord, to thy thouſands in our *Iſrael*, and dwell amongſt us again: *Amen.*

3. At the laſt, I come to the third and laſt Pair of O-s; to wit, the O of { Calling: / Deſiring.

And here I am to ſpeak in the *Vocative caſe*, and to call every one to their duty; to ſet every wheel on turning, and that for prevention of the dreadfull ruine threatned; and as I go along, I cannot but make it the deſire of my heart, that the word of God may take good effect: *O ſi! ô utinam!*

1. And firſt in generall, I call to all the wheels; what was ſpoken from the Throne of glory in my hearing, that I cry in the eares of every wheel, *O Wheel!* Turn, turn: for this is a word of command: yea, *turn to the Lord your God with all your heart, and with faſting and weeping, and with mourning: and rent your hearts*, be humbled for all your irregular, and prepoſterous motions; and turn to the Lord by unfained repentance, a thorough reformation, a holy converſation, and newneſſe of live: Let thy Spirit, Oh God, come upon all theſe Wheels: And O wheels roll, run *Sion*-ward; let your eyes, your ſpokes, your rings all turn heaven-ward: *Oh that there were ſuch a heart in them, that they would fear the Lord, and keep* Joel 2 12, 13.

keep all his Commandments always that it might be well with them, and with their children for ever, Deut. 5. 29.

In the next place, more especially I call to the great wheels, to the heads of the people, to the Magistrates. As for those wheels, it is cryed unto them from the Throne of Glory: *O Wheels!* Turn regularly in your proper Spheres: Judg you the people with just judgment: *Scatter the wicked, O let the great wheels turn over them*: Let not swearers, and drunkards, and houses of drunkeness, and prophaners of Gods Sabbaths: Malignant Priests that begin to rake up their old Superstitions again: *O Wheels* have you not eyes? Do you not see what abundance there are of these? Why do you let them lie so quietly? *O Wheels!* turn over them: either mend them, or remove them, or break them. In the 77. *Psa.* ver. 18. says *Asaph: the voyce of thy thunder was* בגלגל *in rota:* in the wheel: so it is in the Hebrew: O wheels, let's hear the voyce of thunder from you: thunder against this wicked crue. And oh *Wheels!* accept not persons: do justice to the smal as well as to the great, *Defend the poor and fatherless; do justice to the afflicted and needy: deliver the poor and needy, rid them out of the hand of the wicked.* Take heed what ye do, for ye judg not for man but for the Lord. I pray cast your eyes upon the Lords Throne: *Dan. 7. 9. The ancient of days did sit; his throne was like a fiery flame, and his wheels as burning fire.* Gods Throne moves upon Wheels: What's the meaning of that? It signifieth to us that God is the great King and Judg of all the world: he sits above, and by his powerful providence governeth and judgeth all things: But how? not immediately: he carryeth on his judgment by wheels: those wheels below the Throne, are Kings and Judges of the earth: by them God acts and executeth his judgments. O Magistrates! remember you are the wheels of Gods Throne: Oh that these wheels were as burning fire! that they would consume the wicked like dross, that their light might shine before men, that they would be hot & zealous for God: that they would move swiftly, turn with facility, count it a joy to do judgment: *O si! O utinam*: would to God our Magistrates were all such.

2. Prov. 20. 26. Psalm 82.

Finally, I come yet more close to the work of the day: and in the last place; I shal crave leave to speak the word to a particular wheel: the greatest of the wheels, the chief Magistrate new elected,

3.

I have observed of late years: the Preacher commonly hath directed his speech personally to the New-Elect; and given him a charge, or rather a word of Exhortation: I shal follow former Presidents: and so much the rather because the chief Magistrate, to whom I am to speak, lives under my charge: and also because my Text calls me to call particularly

O Wheel!

I will endeavor to dispatch all in a few particulars. *O Wheel!* drive prosperously. Be not offended that I set the Wheel a going to day; I hope it will turn the better all the year after.

1. And first: *O Wheel!* it is with you this day as it was with the Wheel under my hand: Chap. 1. 19. it was *lifted up from the earth*, and so are you lifted up above your brethren! Remember who it is that hath advanced you: even the Son of God that sits upon the Throne of Glory. *For promotion cometh neither from the East, nor from the West, nor from the South: but GOD is the Judg, he putteth down one and setteth up another:* Psa. 75. 6, 7. Be not impatient then under the great burden of Government that is fallen upon your shoulders, at your election: it was the Lord that turned all the wheels, and he scrued you up into this place of honor: do you submit to this dispensation: be thankful, and move swiftly, and zealously for that God who hath lift you up: *be a wheel of burning fire.*

2. *O Wheel!* be round, be round: *Totus teres atque rotundus:* a round is the emblem of perfection: as being every where equal and like it self: it is the fittest figure for motion, and the most capacious. The *Spheres* are round, the lights of heaven are round; the heads of beasts indeed are long, and square, and corner'd: but the heads of men are round, and the wheels of Gods Chariot and Throne ought to be round: away, away with all unevenness: with all corners: every sin is as a corner, or a knob that will hinder the pleasant turning of the Wheel, be round *O Wheel!* be round: *be perfect as your heavenly Father is perfect.*

Mat. 5. *ult.*

3. *O Wheel!* move and turn as my wheel doth here: that is, in the Temple. The care of Religion lieth upon the Magistrate, therefore honor God with your authority: *O Wheel!* with all your weight, turn over Idolaters, Hereticks, Blasphemers, Schismaticks, Sabbath-breakers; suppress them, and make much of them that fear

fear the Lord. Promote, to your utmoſt power, the ſervice and worſhip of God: ſee that Gods poor be provided for; and that Gods faithful Miniſters may have countenance and maintenance. *O Wheel! O Wheel!* never leave turning, and turn all wheels to bring more faithful and able Miniſters into the City. Oh it's a ſad thing, that there ſhould be 36. Pariſhes within the Walls, and I think above half of them have no Miniſters at all: and many of the reſt have ſuch Miniſters as they had as good have none, perhaps better: Oh Wheel put on; to ſettle Church-government, to ſettle the Union of Pariſhes, to procure Paſtors for every flock; to ſee the Sabbaths of the Lord ſanctified: Honor God: for thoſe that honor him he will honor. *O Wheel* lift up God, lift up Chriſt into his Throne, and the Lord will lift you up higher. 1 Sam. 2. 30.

O Wheel! Be well ſhod: be couragious: how can the Wheel move long without ſhattring, except it have a good ſtrake? Fortitude, it is the ſtrake of Gods Wheel. You are now Gods ſpecial inſtrument, by which he doth his work of Juſtice and Government: go on boldly: fear not the frown of any, regard not the favor of any: In the name of God move with your own proper motion: I do not mean according to the dictate of carnal reaſon, neither that you ſhould conſult with fleſh and blood: but that motion which the Law of God commands, and the Spirit of God ſuggeſts that's your proper motion: *O Wheel!* let not any hand turn you the wrong way. V. 10. it's ſaid there was גלגל בתוך הגלגל *rota in medio rotæ*: a wheel in a wheel: a leſſer wheel within, that turns the greater wheel as it pleaſeth: and hath it not been ſo amongſt our wheels? Hath not this been a common word: whoſoever be *New-elect*, we know who will be *Maior? O Wheel!* move with your proper motion: and fear not: the Lord wil be with you as he was with *Joſhua*; *He will not fail you nor forſake you: only be thou ſtrong, and very couragious, that thou mayſt obſerve to do according to all the Law which God hath commanded thee: turn not from it to the right hand or to the left: that thou mayſt proſper whitherſoever thou goeſt.* 4. Joſh. 1. 5, 7.

O Wheel move conſtantly: this is the deſcription of the wheels, Chap. 1. 17. When they went, they went upon their four ſides, and they returned not when they went: *O Wheel* run on in a good way and return not: commonly the motion of a Wheel is 5.

slow at first, and by degrees swifter and swifter: be you so: more and more active and zealous for the advancement of Gods glory and the publick good: grow better and better in your office: let your works be like the works of that Angel in the Revelation: *more at the last then at the first.* Oh what hopes have we had of many Magistrates at their first coming on! in the beginning of their office how have the wheels ratled, how nimbly have they turned! how forward and active have they been in reforming abuses, and doing for the good of the City? but before their year hath come out, yea in a little time all our hopes have come to nothing: the wheels have flagged in their motion or turned the wrong way.

Rev, 2. 19.

—— Amphora cœpit
Institui, currente rota, cur urceus exit?

The potter, says the Poet, went about his work, as if he had intended to make a great and stately vessel: his wheel runs on and on; at last out comes a paltry pitcher: why, what's the reason of this? Many promise great matters before they come into the highest seat of Magistracy, and after they come into the place, they perform nothing at all: what's the reason of this? Surely ambition; they aspire to the Honor and dignity, they consider not the work and burden. I observe in the wheel, the spokes that are behind rise up heaven-wards apace; and as soon as ever they are at the top, then down again as fast towards the earth: and truly just so hath it been in the wheels of our City: our younger Aldermen that are behind, and but coming on; oh they carry themselves plausibly, and seem to grow up heaven-wards, they make a great profession, and promise much: at last they get up to the top, to the seat of the chief Magistrate: and then down again as fast; they are as ill as who is worst? *Oh Wheel!* go streight forth and return not: be constant: in a round there's neither beginning nor ending; it's every where and ever the same: be you so. Let it not, I beseech you, be said of you, as *Paul* sometimes said of his Galatians, *Ye did run well, who did hinder you?* What made you stand still, or go back? Begin well, go on better, and be careful to end best of all: *Oh Wheel!* be constant in your motion.

Gal, 5. 7.

6. Above

Above all, *O Wheel!* labour for the Spirit of God, else there will never be any right, or good motion: Chapter 1. verſ. 20. The wheels were lifted up ſtately, and moved gloriouſly: whence was that? the ſpirit of the living creature, that is, the Spirit of the living God, was in the wheels. The Spirit of the Lord comes upon *Saul*, and preſently he's turned into another man; he whoſe buſineſſe was to look after Aſſes before, is now fit to be a King. The Spirit of the Lord, is *the Spirit of wiſdom and underſtanding, it is the Spirit of counſaile and might, it is the Spirit of knowledge, and of the fear of the Lord.* Let this Spirit reſt upon you, and do not you ſuffer the temples of your head to take any reſt till you have obtained the Spirit; be diligent in hearing the Word, that's the way to get the Spirit: when God ſpeaks, he breaths out his Spirit to his people: Pray, oh pray for the Spirit, for your heavenly Father will give the holy Spirit to them that ask him: *Oh Wheel!* this is my deſire, and prayer for you, that God would fill you with his Spirit. *O ſi! O utinam!* 6. 1 Sam. 10. 6. Eſay 11. 2.

To conclude: give me leave to ſpeak to you all, O yee Magiſtrates! in the ſingular, *O wheel!* you are many wheels, yet be you all but as one great wheel. *Endevour to keep the Unity of the Spirit, in the bond of peace:* Amongſt Chriſtians, eſpecially amongſt Chriſtian Magiſtrates there ought to be ſo great concord, ſuch a conjunction of minds, that they ſhould be all as one ſoul, as one will, as one man. The multitude of them that beleeved, were *of one heart, and of one ſoul, Act.* 4. 32. At leaſt-wiſe let the whole *Court of Alermen* be but as one engine: and let one wheel continually ſet another a going; quicken, encourage one another in love. Let all the leſſer wheels joyn to the great wheel: All you inferiour Magiſtrates, joyn together as one, to aſſiſt and help the chief Magiſtrate in the great work of government. I have heard former Mayors complain of the want of aſſiſtance! this ſpoiles all. A wheel, you know, if it be extreamly overpreſſed, it will ſqueak, and break; if you lay too much weight upon the chief Magiſtrate, it will wear him out. When *Jethro* ſaw that *Moſes* did ſit alone to judge the people, he ſayes to him; *Thou wilt ſurely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee, thou art not able to performe it thy ſelfe alone, Exod.* 18. 18. I beſeech you therefore joyn all as one. O that I could truly ſay to you all, be 7. Ephel. 4. 3.

you never ſo many *O Wheel!* Preſerve Unity: which that you may do: remember it is the Unity of the Spirit: I tell you without the Spirit of grace you will never agree together. Behold *Ezekiels Wheels*: they have no axletree nor pin, and yet they joyn and keep orderly together, to bear and carry Gods Chariot: How comes that about? the Spirit of God was in the Wheels, that held them together. If you will preſerve Unity and love, labor to abound with the Spirit; and with goodneſs: Alas if you have nothing but axletrees: I mean outward reſpects and relations to hold you together, you'l quickly ſplit: the reſpect of kindred is an axletree, it may hold ſome of you together a while: feaſting one another is an axletree, it may maintain good fellowſhip among you for a while: perhaps you gain one by another, you are helpful one to another, you are of a diſpoſition, and merry together many times, theſe are axletrees, and may keep you together for a while; but there's no enduring unity, no laſting love but that which is from the Spirit of Grace. In the ſecond of the *Acts*: the holy Ghoſt fell upon them: Ver. 3, & 4. and after that, *they continued together with one accord, and they were all of one heart, and of one ſoul: Oh Wheels!* the Chariot of this City; all the great affairs of this Commonwealth are to be carryed on by you: therefore joyn together in love: keep the unity of the Spirit in the bond of Peace: be all as one Wheel for God and for Government: It is cryed unto you from the Throne of Glory, in my hearing, *O Wheel!* That you may be thus is my hearty deſire: for this I ſhall pray: *O ſi! O utinam.*

See Num, 11. 16, 17.

I was about to break off; but let me not forget; it's a cuſtom at this Solemnity, for thoſe that make ſpeeches, to preſent the *new-elect* with an eſcouchion, or ſhield, and in it ſome device or other, ſome *Emblem*; which may hang in the Magiſtrates houſe all the year, as a memento, to hint him of ſome good thing, as oft as he looks upon it. Now what ſhall I preſent? Truly I had ſome thoughts to have taken my *hieroglyphick* out of the firſt book of the *Kings*, Chap. 7. Ver. 29, 30, 38.

It is a *Laver*, or a great veſſell of braſſe holding much water, ſet upon a ſubſtantiall baſe of braſſe four-ſquare: and upon the borders of the baſe graven, Lions, Oxen, and Cherubims; and four wheels under

under the baſe to remove the veſſell from place to place upon every occaſion. Such a thing is a good Magiſtrate: a Laver to cleanſe and purge both Church and Common-wealth: he muſt have a firm baſe of braſſe; that ſignifieth the ſtability, courage, and fortitude requiſite in a Magiſtrate, and he muſt have his four wheels, he muſt be apt to move from place to place; to go, yea, readily to run circuite, for the adminiſtration of juſtice.

But I will hang this aſide, you may look upon it when you pleaſe in Gods book: I ſhall go no further then my text: out of that I preſent you with this Shield, or eſconchion, the whole deviſe, a piece of *Ezekiels Viſion.*

The field is a *Marble colour*, becauſe the appearance was by the Temple-wall, the matter whereof was marble: the charge *a great wheel with twenty four ſpokes* joyning together in one *Nave*, and bound about with *one ring*, and in the ſtrake *eyes* in ſtead of nails: the colour of the wheel a *ſea-green*, Verſe 9. the appearance of the wheel was as the colour of a beril תרשיש which was the colour of the ſea.

The *creſt*; the head of a Cherub with the *wings*: and *four faces*: the face of a *Man*, the face of a *Lion*, the face of an *Ox*, and the face

face of an *Eagle*: and over the creſt above: (I dare not be ſo bold as to repreſent the Son of God ſitting upon a throne but) the name יהוה ſurrounded with glorious rayes: and from that glory a beame of light darting down to the wheel, and in it the word:

O Wheel.

By that which you have heard, he that runs may reade the meaning.

The Wheel repreſents the Magiſtrates; the twenty four ſpokes the number of our Magiſtrates: the nave, and ring that bind them

together,

together, the unity that should be amongst them: the eyes the wisdom that should be in them, as also their care and vigilancy: The Sea-green colour minds them of the floating condition, and uncertainty of all worldly things: The field of the colour of the Temple-wall admonisheth them ever to move in the Temple, to purge and reform the Church, to promote Gods worship and service; to be ever hearing and praying in the Church.

For the Creſt, that also speaks to Magistrates: the Cherub, or Angell with wings, minds them of a heavenly conversation, that they should be winged, and cheerfull in ministring justice, and doing the whole will of God: The four faces commends unto them four vertues requisite in Governours: The face of a man wisdome, the face of a Lion fortitude, the face of an Ox patience, and unwearied labour; the face of an Eagle, swiftnesse of motion, and heavenly-mindednesse: by these creatures God doth his great and wonderfull works.

And for the word, *O Wheel!* I hope you can reade that: But I beseech you; you, I say, whom God hath lifted up this day into the highest seat in this City: I beseech you mark whence the voice doth come: look upwards; it comes from *Jehova*, it is the God above that gives the word of command to the Magistrate. Ever, ever in all your proceedings look upward, eye God, hearken to his word of command: what ever you do, have a word from God; stir not, move not *O Wheel!* except you have a word from the Throne of glory: and when God cryeth to you, stand not still, but turn, and be doing: and *if you walk according to this rule, peace shall be upon you and mercy, and upon the Israel of God.* The Lord hath honoured you, lay out your self to honour God; be faithfull, and then I promise you another O! an O of gratulation and exultation: At the great day of retribution, when the Son of God shall sit upon his Throne to judge the world, and to give to every one according to his work: Then shall the Lord say unto you, *O wheel!* thou hast turned very well, thou hast done worthily in thy place: *Well done O thou good and faithfull servant, thou hast been faithfull in a little, I will make thee ruler over much, enter thou into the joy of thy Lord.* *Oh Wheel!* thou didst turn painfully in my service. Now rest, and shine like the *Berill stone* for ever. Gal 6 16.

I was even about to ſtop here: but let me remember my ſelf: one word more, I beſeech you, and then I ceaſe. By wheels are chiefly meant reaſonable creatures, that's apparent. Then welbeloved Chriſtians, we are all wheels, and then we muſt alſo all conceive, that the Word is cryed to every one of us in particular, from the Throne of glory, *O wheel!* To thee, and to me the Sonne of God cryes *O Wheel!* turn, turn! God hath appointed to every one of us that are here in his preſence a ſeverall motion, to one he hath appointed one work, to another, another work; one wheel he placeth in the *Church*, another in the *Commonwealth*: O let us all move in our ſeverall Spheres according to the word of God. Not only Magiſtrates, thoſe great wheels, in their places; but let us Miniſters in the orb of the Church move diligently and faithfully: *Let us preach the Word, be inſtant in ſeaſon, and out of ſeaſon, let us reprove, rebuke and exhort, with all long-ſuffering and doctrine: let us watch in all things, endure afflictions, do the work of true Evangeliſts, and fulfill our Miniſtry*: The Lord cryes to us, *O Wheels!*

2 Tim. 4. 2.

Let all the people move in their ſeverall orbs, with all diligence; it's cryed to the leaſt wheel: *O wheel!* turn, turn, turn, do the work of God in thy place; *What-ever thy hand finds to do, do it with all thy might*: Let the Maſter do his duty in his ſphere, let the ſervant do his duty in his orb, let the tradeſman do his duty in his calling; Let every one be ever turning, rolling, and acting in the duties of his generall and particular calling.

Eccleſ. 9, 10.

And let us not only do Gods work in our ſeverall ſtations, but let us do it with readineſſe, alacrity, and cheerfulneſſe; Let's be all round; the ſpheriall bodies are moſt apt to turn; lay a perfect round ball upon a plain, and the leaſt touch will make it roll. O that with the Prophet I could hear the rattling of the wheels, and the noiſe of the clapping of the wings of the living creatures, which expreſſe their activity and zeale in the ſervice of God.

Cap. 3. 12. 13.

And let us be conſtant in our motion; like the wheels let us run on, and not turn back till we have quite finiſhed our courſe. The living creatures move, the Angels move, the wheels move ſwiftly, and ſhall we ſtand ſtill?

To

To move us to this diligence and alacrity in the ſervice of God, it is enough that we remember we are wheels: The Wheel as it muſt have a motion, ſo it muſt of neceſſity have an end of motion: God hath decreed juſt how long every wheel ſhall move: that is, from the day of our birth, to the day of our death; but how long that ſhall be, or how ſhort, none knows, but he that ſits on the Throne of Glory, and with the hand of his providence turns every wheel. This is certain; our motion ſtill is neerer and neerer to the end: what a deal of our motion is ſpent ſince we came together into this place? *James* the Apoſtle calls the progreſs of our life, τὸν τροχὸν τῆς γενέσεως: *the Wheel of nature*: our life runs upon wheels: and none can ſtop them till our bodies roll into the grave: It is but a very little while we have to move: therefore let us hearken to the voyce of the Apoſtle, *Gal.* 6. 10. *While we have time and opportunity let us do good.* Hierom's tranſlation reads my Text, *& rotas iſtas vocavit volubiles*: the Lord called them ſwift-turning wheels: let us turn ſwiftly, for we have but a very little time to move. This is it which *Solomon* preſſeth, *Eccleſ.* 12. in the firſt Verſe: he exhorteth to early turning: *Remember now thy Creator in the days of thy youth*: his argument from the brevity and uncertainty of mans life: The evil days will come ſhortly: the Sun, Moon and Starrs will be darkned: the keepers of the houſe ſhall tremble, and the ſtrong men bow, and the grinders ceaſe: man poſteth to his long home: ſhortly the *golden bowl* ſhall be broken, and the *pitcher* ſhall be broken at the fountain: and Verſe 6. *The Wheel ſhall be broken at the Ciſtern*: and what is the meaning of that? I ſhall ſhortly tell you what I conceive, not condemning other mens judgments. The Stomack is the Ciſtern: All the parts and members of the body are the wheels: the blood, that (as judicious Phyſitians tell me) keeps a conſtant circular motion in the body, wheeling about continually, whileſt a man liveth: as the wheel draweth water out of the well, ſo the ſeveral parts and members of the body draw nouriſhment from the ſtomach, which is conveyed by veins and arteries as by the rope and bucket: the wheel is broken at the ciſtern, when nature ceaſeth to do her offices, and man dyeth. Oh then dearly beloved Chriſtians! Iam. 3. 6.

and! *oh wheels!* let us turn speedily to the Lord our God: let us abound in the work of the Lord with all zeal and alacrity: let us give all diligence to make our calling and election sure: for we cannot tell how soon the pitcher shall be broken at the fountain, and *the wheel shall be broken at the cistern: Then shall the dust return to the earth as it was, and the Spirit unto GOD who gave it.*

FINIS.